

THE PUPIL
and
HOW TO TEACH HIM

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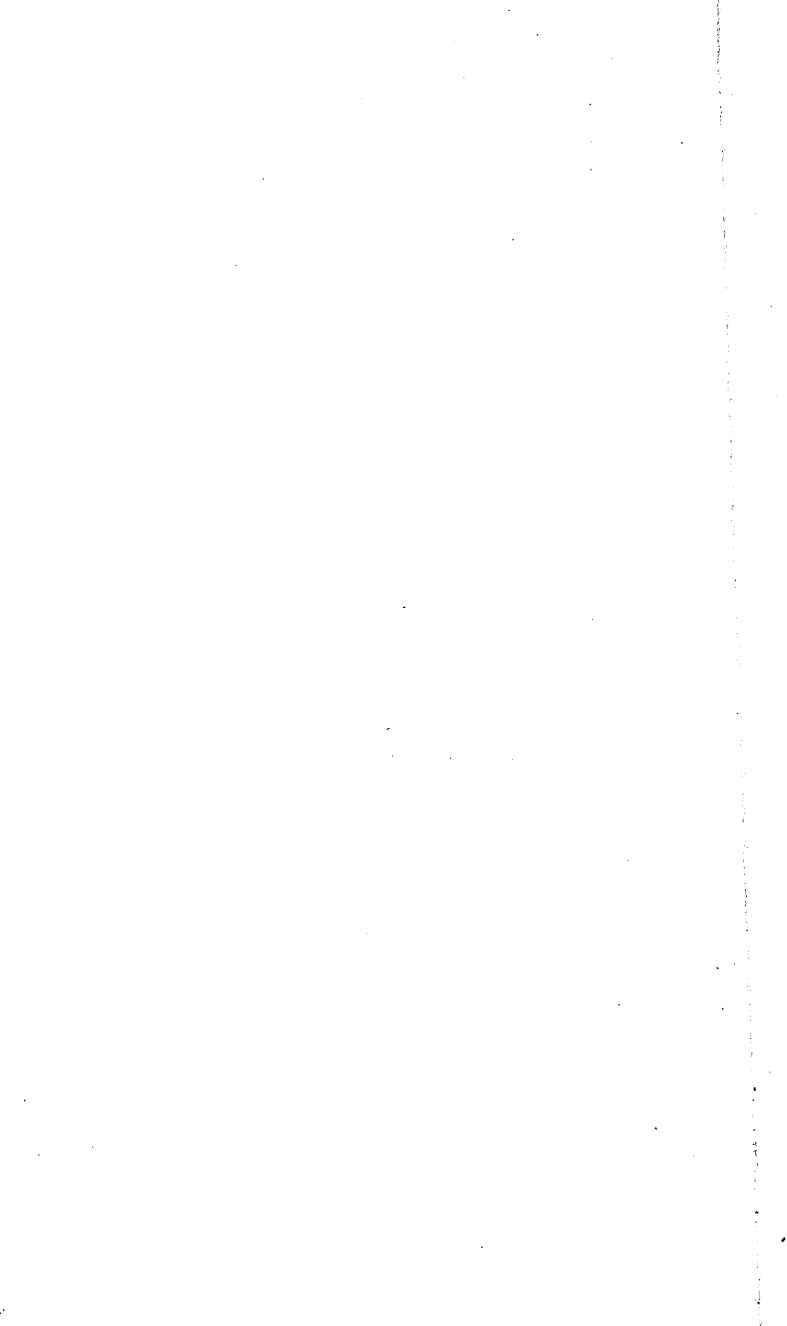
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**THE PUPIL AND HOW TO
TEACH HIM**



The Pupil and How to Teach Him

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Introduction by **John LaDue, A. M.**

SECOND REVISED EDITION



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by E. G. BURRITT



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PREFACE

Among the great forces that make for individual and social righteousness the Sunday-school holds a strategic position. An organization which in our own country alone secures the systematic study of the Word of God by thirteen million pupils is the radiating center of forces that are stupendous in their power of accomplishment. To realize its full possibilities, the Sunday-school must develop within its ranks efficient leadership. As the state in secular education erects standards of efficiency and presents strong incentives to adequate preparation, so the church must make similar and suitable provision for the training of Sunday-school leaders and workers.

The movement in favor of better preparation for teaching is the key to true Sunday-school success. The most important factor of the Sunday-school is the teacher. He must be a "fisher of men." His qualifications will include a knowledge of fish, and the divine art of baiting a hook and casting a line.

This little book aims to be of service to those

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who desire to qualify themselves for teaching. Its purpose is to make available for the teacher the primary facts of mental and spiritual growth, and the fundamental principles which underlie the impartation of instruction. It makes no claim to originality, but has appropriated from various sources material to which no one has the exclusive right. The effort has been to present the facts and to draw conclusions in untechnical language and in popular style. The book has been endorsed by the Educational Committee of the International Sunday School Association as a suitable text-book for the First Standard Teacher Training Course covering the subjects, The Child and the Teacher.

If this book has a useful ministry in helping to prepare men and women to be co-laborers with God in the service of the Sunday-school, it will afford the deepest satisfaction to the author.

E. G. B.

Greenville, Illinois, January, 1910.

NOTE TO THE REVISED EDITION

A new edition of *The Pupil and How to Teach Him* furnishes an opportunity to make some changes suggested by more recent studies in Psychology and Pedagogy. While the ground covered remains essentially the same, the order of the chapters is changed so that those given to the study of the mind now precede those devoted to the special study of the child. In the interest of clear and adequate treatment some paragraphs have been rewritten and others given a fuller treatment. The topics following each chapter may be found helpful.

February 1, 1923.

E. G. B.

NOTE TO SECOND REVISED EDITION

Further demand for the studies contained in this book requires some further revision, and rearrangement of material. The more radical changes appear in Part II, which part deals with *The Teacher*.

July 1, 1926.

E. G. B.



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INTRODUCTION

Successful Sunday-school teaching requires not only a knowledge of the Bible, but also a knowledge of those to whom the Bible is taught. The same methods of presentation will not do for the primary class, the boys and girls in their early teens and the adult class. No one probably will deny this, and it may seem a needless statement of a self-evident commonplace. But the characteristic differences and needs of different ages are founded largely on different physical and mental conditions. The study of these conditions has doubtless been of much help in arranging the courses of study and the methods of teaching in the secular schools. Some quite clearly defined facts seem to have been discovered and to have been confirmed by extensive observation and practise. These facts, in large measure, are as important for the Sunday-school as for the day school, and it must necessarily increase a teacher's efficiency to become acquainted with them and put them in operation.

Men are studying with increasing intensity

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the principles of business and laws of trade, the life history of corn, of chinch bugs, of cotton boll weevils, of bees, of horses, cattle and hogs. Is it not worth while to study the nature, growth and needs of children and young people?

For that purpose this book has been written; and the author is peculiarly well qualified for the task. He knows the problem well, from both the theoretical and also the practical standpoint, and he has handled it not only ably, but also devoutly, with a refreshing absence of the evolutionistic materialism that appears in so much of the present literature on this subject. May the blessing of Christ richly attend this endeavor to increase the efficiency of the great work of the Sunday-school.

JOHN LADUE.

Greenville College.

Part I
THE PUPIL

I

RELIGIOUS EDUCATION

To understand the place and function of the Sunday-school, we must know something of the nature and end of all education, and the place of the Sunday-school in our general educational system.

True Education Religious. "What is a Christian teacher, charged with the education of the young?" asked the celebrated Rollin, two hundred years ago. "He is a man in whose hands Jesus Christ has placed a certain number of children whom He has redeemed by His blood, in whom He lives as His temple, whom He regards as His members, as His brethren, as His co-heirs; of whom He wishes to make kings and priests who will reign and serve God with Him and by Him through all eternity. And for what purpose has He confided children to him? Is it just to make poets, orators, philosophers and scholars of them? Who would dare say or even think that? It is for the purpose of making true Christians of them.

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This is the end of education, and all the rest holds the place of means." This spiritual conception of the nature of education is the true conception. It has inspired the greatest teachers of the past. It will animate the greatest teachers in the future.

Ultimate End of Education. Among the purposes of education set forth by modern educators, are "livelihood," "citizenship," and "culture." These, however, good as they are, are only proximate ends. The ultimate end as stated by Butler is to secure for the individual "an adjustment to the spiritual possessions of the race." Among these possessions is "religion." The real end of education, therefore, is an acquaintance with God, a due appreciation of appropriate conduct growing out of our relation to Him, and of the institutions of the church in which our religious ideas find outward form and expression. True education aims at spiritual life, moral excellence, and social efficiency. It is the process by which character is developed and the individual fitted for the service of life.

Any consideration of the real purpose of education reveals the exalted place of the Sunday-school and the dignity of the Sunday-

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school teacher. The position of the Sunday-school as an educational institution is central. The place of the Sunday-school teacher is full of honor, his opportunities great, his reward beyond compare. "They that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Agencies of Education. The most important agencies contributing to the formal education of child life are three:

1. The home. "The family," says Laurie, "is the chief agency in the education of the young, and, as such, it ought never to be superseded." Its influences are exercised early and continuously, and are prompted by feelings of love and responsibility. Conscious instruction is given in speech and deportment, and emphasis is placed upon the ideals of morality and religion. The home is responsible for the child's fundamental attitudes toward nature, society, religion and God.

2. The public school. Among the activities of the government is the organization and maintenance of the public school system. It undertakes an elaborate program of formal in-

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struction and discipline. While its purpose is conceived more or less clearly as ethical and social, it is understood to be largely vocational and secular. The constitutional separation of Church and State has in many states altogether eliminated the Bible from the public schools. These schools, therefore, of themselves from kindergarten to university, serve but very imperfectly the ultimate end of education, which is the development of moral character through the cultivation of the religious spirit.

3. The Sunday-school. Transcending the government is the nation. And, as President Butler points out, the national system of education, expressive of the nation's life and ideals, transcends the public school system. Included in the national system of education are the various agencies of religious education, such as Young Men's Christian Association schools, parochial schools, denominational colleges, and Sunday-schools. It can be shown that the Sunday-school is superior in its appeal to all classes and ages to the other agencies of religious education, and stands out as the one great movement which is adequate to solve the problem of religious education. This conception of the Sunday-school suggests the exalted

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place which it occupies in our national education. The Sunday-school is religious in its aim, and educational in its method. It seeks not only to inform the mind, but to influence conduct, and to secure and develop right character. It aims at a transformation of heart and life. To depreciate the Sunday-school is an offense against true education as it is against morals and religion.

Double Relation of the Sunday-school. Completing as it does our educational system by emphasizing morals and religion, the Sunday-school has a two-fold connection:

1. Related to the church. Organized to teach religion, and morals which find a sound basis in the Christian religion, it is naturally affiliated with the church, whose specific object is the promotion of religion. The church should organize and control it, and the whole church should feel an interest in it and attend it. It is a service of the church, and its exercises are acts of worship. Its true and ultimate aim should be to win souls to Christ, develop them in Christian character and train them in Christian service.

2. Related to the school. The firm foundation upon which Christianity and Christian

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character rest is a knowledge of the Bible. The second aim of the Sunday-school, therefore, is to impart this knowledge. This aim has important connections with the various educational questions with which secular education is concerned, such as courses of study, qualifications of teachers and methods of teaching. The Sunday-school is an educational service, at which a knowledge of the Bible, its biographies, histories and doctrines are actually taught and learned. "To conceive of it in any way which will obscure its function as an educational institution will be fatal to any right conception of its work." Any principles or methods that have been found useful in secular schools ought to be understood and applied so far as possible by the Sunday-school teacher. A prime essential to any great or permanent success in the work of the Sunday-school is a knowledge of the teaching process. The teacher will study constantly to understand the science and art of instruction.

Definition of Religion. It has been a question with many as to the propriety of the term "religious education." They say that religion is caught, not taught. They insist that it is a divine, not a human procedure. To settle this

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question, we must resort, as we often resort, in the interest of clearness, to definition of terms.

In using the word "religion" we refer, of course, to the Christian religion. There are gods many and religions many, but among Christian people religious education can refer to no other than Christian education.

By the term "religion" we make it to include more than a body of doctrine or a system of practise. The word indicates a relationship of vital spiritual union between us and God. This was the case originally. But one evil day our federal head rebelled against God. By this act of rebellion he broke the tie of spiritual union, and became separated from God in purpose and practise. As a sinner, he was defiled in the very springs of his being and entailed a sinful trend upon the race. Thus sin became a universal fact. "All have sinned and come short of the glory of God." Rebellion, sin, death. But as in Adam all died, so in Christ shall all be made alive. The relation of spiritual union may be reestablished. Sin and death may be replaced by holiness and life. Religion is the renewal of the union. It is the re-ligating, the binding again, of the in-

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dividual to God. It involves the possession of divine life in the soul. It signifies a genuine devotion to the will of God, and a manifest power to do God's will.

Can Religion be Taught? It is evident that only God can effect the union of the individual with God. Education cannot do it. No degree of training can accomplish it. Religion is a new experience not of this world. It is wrought in the inner life by the operation of the Spirit of God.

But the term "education" may suggest a part which God seems to have for the most part delegated to us. In the case of the child, one may introduce him to the proper conception of God, His nature and attributes. We may teach the child his possibilities in God. We may teach him regarding the work of Christ, the provisions of grace, the exercise of faith, the conditions and evidences of salvation. As parents and teachers we may introduce him to Christ as the Savior of men. The believing four put forth persevering effort to bring the paralytic to Jesus, and Jesus did the work of healing. The evangelist Philip interpreted the scriptures to the student-eunuch; God converted him and received him into the company

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of believers. Paul sowed, Apollos watered, and God gave the increase. The teacher instructs, interprets, introduces, wins, and God saves, blesses, anoints for service. This is Christian education.

The Qualifications of a Teacher. It is unanimously agreed that the important problems of the modern Sunday-school are teacher problems. President Little declares that "the educational problem of every century is to find the schoolmaster, not to find the school." Professor Hamill is quoted as saying that "the trained Sunday-school teacher alone is the key to the perplexing problem of the modern Sunday-school." Professor Brumbaugh asserts truly that "the transcendent need of the Sunday-school is teachers." All the suggested accessories of a modern Sunday-school may be present, but they do not make a Sunday-school if the right kind of teacher is lacking. It is the teacher that makes the Sunday-school. The right kind of teacher will know three things:

1. The Bible. It is his text-book. It contains the subject-matter of instruction. He must know it—its history, geography, great characters, and its great moral truths. His teaching must be drawn from it, not from his

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own opinions or prejudices. It will be his textbook in every department, with every pupil. It is adapted to the primary and to the most advanced classes. Hence the teacher must know it comprehensively and analytically. He will study it by books, paragraphs, sentences and words. To be a precise Bible student should be the great ambition of the teacher.

2. Methods of teaching. A wise teacher will know the tested methods by which knowledge is communicated to pupils, how the feelings are stirred, and how the will is moved. These methods are based upon educational principles which are universal and unchangeable.

3. The child or pupil. A knowledge of human nature—the periods of human development, the characteristics of each period, and the appropriate instruction and training for each period—is included in the equipment of the successful teacher.

Realizing what is involved in the great work of education, and the essential connection of the Sunday-school with this work, that the Sunday-school is as really educational as it is evangelistic, and that careful preparation is necessary in proportion to the interests involved, surely the Sunday-school teacher will

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work and pray for such an equipment, in the knowledge of the Word and of those whom he serves, that his ministry may be in the highest sense fruitful in the formation of Christian character and the cultivation of lives of power.

TOPICS FOR STUDY

1. Religious education in the home.
2. Secular ideals in education.
3. Religious education in the public schools.
4. The various agencies of religious education.

II

THE STUDY OF THE CHILD

Preparation for teaching was for a long time conceived to be a mere knowledge of the subject of instruction. It is now believed that a teacher can take higher vantage ground in the additional knowledge of the persons to be taught. We expect a physician to understand not only *materia medica* and chemistry, but anatomy, physiology and hygiene, as well. He must know as much as possible about quinine and calomel, but an indiscriminate dispenser of either would likely do more harm than good. A physician must be concerned with diagnosis and intelligent prescription.

So a teacher must know his pupils, as well as the subject he is to teach. Otherwise he is likely to prescribe a genealogy or an imprecatory psalm where the demand requires the beatitudes or the ten commandments. If it is desirable for a farmer to understand scientifically his growing crops; for a fruit-grower to have a sympathetic and intelligent knowledge of trees;

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for a stockman to comprehend the nature of his horses, cattle and sheep ; surely the Sunday-school teacher will draw from every source that accurate and classified knowledge of child nature that will enable him to minister to the needs of his pupils, to enable them to develop character and bring forth fruit to the glory of God. The scientific study of apple-nature and pig-nature has resulted in superior apples and pigs. It is believed that the same study of human nature will contribute to a superior quality of manhood and womanhood. A careful study of the child will reveal :

The Significance of Childhood. Human life is marvelously complex. Its relations and duties are various and intricate. The range of its activities is wide. For this complicated life of manhood and womanhood, an elaborate preparation is required. To make this preparation possible the childhood of a man is provided with two characteristic features :

1. A lengthened infancy. This is full of importance for the development of the individual and the race. In this respect man is different from the lower animals. They are practically mature at birth, or reach maturity a few months later. But the human infant is

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the most helpless of all infants, and after passing through a lengthened period of dependence, he gradually comes to mature manhood after many years. Animals find their preparations for life largely ready made, laid down in an inherited structure. But man finds his preparation in the opportunities of a lengthened childhood. To further assist the child in making the fullest possible preparation for life he has:

2. Extraordinary plasticity. As compared with the lower animals he is far more responsive to external conditions. He is more impressionable to environment and preserves this sensitivity for a period of time corresponding to the excessive demands of later life. In this plastic structure of the child are stored up organized experiences which constitute centers of interest in after years. The wise parent will take advantage of every opportunity to introduce the child to a wide range of valuable experience during the impressionable period. The Sunday-school teacher will think of childhood as sacred and his relation to it attended with the greatest responsibility. The Rev. Pascal Harrower has said that "no ideas can become the permanent possession of the world which

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do not first enter through the door of childhood. The woof and web of Christian character and faith are wrought out during the school period of life." When this period is passed it can not be recalled, and although comparatively long, it is not too long to make adequate preparation for the demands of after life.

The Two Factors of Development. Effective in the making of an individual are two essential factors. One of these is heredity. Every child is born into life with racial and individual characteristics, which are transmitted to him from his immediate and more remote ancestry, and which constitute an initial stock of achieving power. Heredity furnishes the foundation and fixes the limits of life attainment.

The other factor is environment. This factor, which may include training, stimulates into activity the qualities received by inheritance. As heredity furnishes the foundation, so environment and training determine the superstructure of life's achievement. The importance of this factor lies in the plasticity of the human organism. The plasticity of the child may render him susceptible in a remarkable degree to his environment. The child may undergo wonderful modification in the course

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of his development, and partly counteract defects in heredity. The parent and teacher may choose the child's environment, and so may direct him in what he shall become. In this fact lies great opportunity and responsibility. The Sunday-school teacher will seek to furnish his pupils with such an environment of divine truth and Christian example as will call forth in symmetrical development the latent possibilities of soul and life.

The Basis of Child Study. In recent years the subject of the child has assumed great importance and yielded results of much value to teachers. Child study is found to rest upon the following facts:

1. Children are different from adults. They are not merely men of smaller stature. They have characteristics, physical and mental, peculiar to themselves. Children differ from adults in power of endurance and in the physiological processes of circulation and respiration. Children are frequently overtaxed. Physical exhaustion is frequently mistaken for stupidity, a perfectly normal restlessness for total depravity. This superabundant activity, inquisitiveness and mischievousness will be very exasperating to those who look upon chil-

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dren as little men and little women; but the teacher who understands will not be "easily provoked."

Children have their own peculiar ways of thinking and feeling. They are concerned with the immediate and the near. They are not easily moved to present self-denial to secure some future blessing. They are concerned with the concrete, not with the abstract. Justice, mercy and truth as qualities are quite beyond them, but they do understand and appreciate these qualities clothed in living personality. Adults restrain and control their feelings, but children live in a succession of highly emotional states. They feel intensely. Tears and laughter alternate in rapid sequence. Yet such feelings as love, sympathy, mercy, sacrifice and sorrow are rudimentary. The higher intellectual, social, moral and religious feelings are undeveloped, and appeals to these feelings will result frequently in disappointment to those interested in their training.

2. Children pass through certain well defined stages in their lives. Kirkpatrick says that "child study is concerned with all the changes that take place in human beings before they reach maturity." The various instincts

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culminate at different times. Perception, imagination, memory, judgment, and reason successively mature.

3. Children have individual peculiarities. No two possess the same attitudes and tendencies. Each has characteristics peculiar to himself. In weight, size, temperament, capability, and opportunity, each is different from the other. The recognition of individual differences lies at the basis of scientific education.

Child study, therefore, has a sound basis in facts. It investigates the factors in human development, studies the natural order of growth, determines the modifying effect of various conditions and activities at different stages, and seeks to establish educational values and the best educational methods. A knowledge of the child and how to reach him with the lesson of truth is fundamental in a teacher's equipment.

Methods of Child Study. There are three ways by which we come to a knowledge of child life.

1. Books and papers. A growing literature is available for prospective teachers and others interested in child life. Excellent books are issued on the study of the mind and the principles and methods of teaching, popular and at-

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tractive in style and sound and thorough in treatment.

2. Direct observation. We may study the child himself as he grows into youth and manhood. We may observe the development of his senses, the unfolding of his powers, the awakening of his moral sense, his ambitions, occupations, and language, his ideas and his pleasures. We may study not only one but many children, comparing those of different conditions and environments.

3. Self study. We may recall our own unfolding experience, our points of view in childhood, our attitude toward various conditions, our hopes and fears, our childish aversions and aspirations. Happy for us and our pupils if we can go back over the pathway of our life and look out again upon life through the eyes of childhood, and see and feel and love and trust again as we did in those early years. Only so can we fully understand children. Though we may have attained to the full stature of maturity, yet for the children's sake we must become children, that they, through our childlikeness, may come to maturity.

Urgency of Child Study. At least two strong considerations prompt earnest and thoughtful

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teachers to know and understand their pupils.

1. Great interests are at stake. The entrance to the pupils' hearts involves not merely worldly success and temporal prosperity, but spiritual life and eternal destiny. Who can know the value of a soul? The development of soul must proceed according to natural laws. These natural laws are God's ways of working. To understand God's plan of human development is to qualify us to be co-laborers with Him. Failure here must inevitably end in spiritual deformation, disease and death.

2. The time is short. The teacher's opportunity is a brief half-hour a week, or, counting the average period of attendance for a Sunday-school scholar to be fifteen years, thirty days for a life-time. A minute unused or misused is criminal prodigality.

TOPICS FOR STUDY

1. Methods of scientific study of children.
2. Child welfare agencies.
3. Theories of hereditary influence.
4. Juvenile courts.
5. The elements entering into environment.

III

THE BEGINNERS

We proceed to the study of the various stages in the development of the individual. It is an observed fact that the child passes through well defined stages in his life history. This fact is of the utmost significance to the teacher.

Grades in the Sunday-school. The primary periods of life are well understood to be *childhood*, the period of play, sense perception, imitation and acquisitiveness; *youth*, the period of intellectual, emotional, spiritual, and social awakening; *manhood*, the period of developed powers and real accomplishment. These primary periods are capable of subdivision into secondary periods. These divisions, determined by the laws of physical and mental growth, furnish a natural basis for the grading of pupils.

In the Sunday-school, the following grades are approved:

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- I. Children's Division
 - 1. The Cradle Roll From Birth to 3
 - 2. Beginners 3, 4, 5
 - 3. Primary 6, 7, 8
 - 4. Junior 9, 10, 11
- II. Young People's Division
 - 1. Intermediate 12, 13, 14
 - 2. Senior 15, 16, 17
 - 3. Young People 18-24
- III. Adult Division
 - 1. Organized Class
 - 2. Parents' Class
 - 3. Home Department

Characteristics of Beginners. The babies up to three years of age constitute the Cradle Roll. Attention to the babies by specially appointed visitors in the way of calls, friendly inquiries, and small attentions, will do much to interest the parents and attract them to the Sunday-school and other church services.

At the age of three the child appears at the door of the Sunday-school to enter upon such course of instruction as it has to offer. This is a momentous occasion. It should be made impressive by appropriate exercises. He and others who come in at this time are recognized as Beginners. It is their first venture into the great mysterious world. Upon the first impressions received here much will depend.

THE BEGINNERS

Some of the prominent characteristics of Beginners are noted :

1. Restlessness. Activity is a necessity of child nature. Most of this activity is impulsive, spontaneous, or undirected movements. To be still for more than a short time is a physical impossibility. Movement is nature's method to strengthen the muscles, train the senses, and develop the will. The teacher's opportunity is not to repress, but to direct this activity to purposeful ends.

2. Active sense-perception. The eager craving for knowledge finds its point of contact with the outside world in the senses. Seeing, hearing, touching, smelling, and tasting are the gateways of knowledge. The objects of sense are to the child the supreme objects of interest. The objects of sight and touch are the most important for knowledge.

3. Imagination. With a mental life that craves exercise and is exceedingly responsive to stimulation, the Beginners furnished as yet with a limited store of facts, are possessed of an imagination which is active and fanciful. It invests their minds and their lives with a glory and dream. A cane becomes a prancing steed, a rude cart, a warrior's chariot or the

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finest auto, a play house a mansion, and some common trinkets wealth untold. The bare outline of a common story is filled in with a wealth of materials which seem exhaustless. The same story will be different each time it is told, and can be depended upon to arouse interest and command attention. Even in this early period it opens up visions and builds ideals which will beautify and enrich the later life.

4. Credulity. The child, at first, believes all that is told him. He has no contrary experience. He accepts the story of Santa Claus as readily as that of Samuel. There are no child skeptics. Hence the ease with which spiritual truth may be imparted. Care must be taken lest error creep into the child's heart and abide there as securely as truth itself. The child's soul is hallowed ground. Let us plant it deeply with the Word of God.

5. Imitation. One of the strong instincts of childhood is the tendency to imitate others. The child imitates the parents, the teachers, and other persons who enter into his world. Thus grooves of action are formed called habits. What the child imitates, whether good or bad, enters, more or less permanently, into the structure of his life. The power of example is

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tremendous. Suggestion is a more potent principle in education than is generally supposed. The conduct of the teacher, her words, her dress, her manners, her spirit, all offer suggestions which tend to work out in life and character.

6. Limited vocabulary. This is an important consideration all through the Sunday-school. But to the Beginner it is all important. His stock of words is small. Many words of common use mean nothing to him. A child who sang again and again the familiar words, "Safe into the haven guide," thought that a "haven-guide" must be a beautiful place. Again, the meaning is not always comprehended even where the separate words may be understood. A mother taught her child a Bible verse to be repeated in Sunday-school. The child insisted to the teacher that the verse was, "Come in, darling." Upon inquiry, it was found to be, "Walk in love." One little fellow reported that his class had sung, "Bringing in the Sheets." He said, "They sewed in the morning and they sewed at noon and at night they brought in the sheets." It is a fine art to be simple enough to teach a child.

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Methods with Beginners. The characteristics of the Beginners suggest appropriate methods in their training.

1. The room. The Beginners should have a separate room if possible. A separate room guards against distractions. The room in itself may be highly valuable for suggestion. The room must meet the child's physical needs, such as light, air, and suitable tables and chairs. It should meet the mental needs, and contain a sand table, a blackboard, scissors, colored papers, and other materials for hand work. It should meet the spiritual needs. Religious pictures such as "The Nativity," "Christ Blessing the Children," and "The Good Shepherd" may adorn the walls. These help to emphasize the teaching of God's goodness and care. The spirit of the room should not be constrained. The atmosphere must be free, easy, natural, hopeful, helpful, and reverent.

2. The lesson. As preliminary there will be the greetings, dignified yet warm and cordial. The songs will be suited to the age and comprehension. The prayer will be short and simple, made up of adoration, thanksgiving for blessings bestowed, and petitions which

THE BEGINNERS

the children can understand and feel. The lesson story will be a vivid narration. This will be supplemented with very simple hand work of some kind, cutting, drawing, or pasting. Marching songs and motion songs have their place. The aim of the whole program is to direct the child-mind to his heavenly Father, that he may love Him and know Him.

3. The music. The importance of music can hardly be overestimated. It exerts a subtle power over the mind, the feelings, and the will. It is expressive of the emotions as words can never be. Children are particularly responsive to music. The songs of childhood are long remembered. By the aid of music, ideas reach the understanding; musical taste is cultivated; a means is provided to express and cultivate the feelings; and a force is introduced which strongly appeals to ambition and to the will. The rhythm of music lies deep in the substrata of our being. Children enjoy the rhythm of movement, which finds expression in marching songs and motion songs.

The songs should be selected to enforce the lesson of the day. There are songs of thanksgiving, prayer songs, songs of praise, and songs expressive of love, kindness, and goodness.

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Songs may be lined and explained that the children may "sing with the understanding." The songs should have musical and literary merit, and the best should be committed to memory.

Results to be Attained. In such an atmosphere there should be the beginnings of reverence. The name of God will beget feelings of respect. To enter the house of God will engender awe. The virtues of obedience, kindness, patience, politeness, and some regard for others will be cultivated. Prayer and praise will introduce the child to God, and contrition for disobedience to parent or teacher will become very real and bring rest and peace. A general attitude toward God and the usage of religion is established, and general impressions, though hardly perceptible, are made.

The Teacher. With Beginners, much care must be exercised in the selection of the teacher. Other classes may receive instruction from books and papers, but to Beginners the teacher must furnish it all. The greatest results in education come to the learner as a consequence of contact with noble personality.

The teacher of Beginners will have that equipment of love, sympathy, patience, tact, and overflowing, out-going wisdom and good-

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ness that contributes to personality; that subtle, indefinable combination of strength and beauty that attracts, and charms, and inspires. The best natural equipment, however, is insufficient. Spiritual equipment is all essential. There must be genuine spiritual life that grows out of a real contact with God, and fellowship with Him in the Word, in prayer, and in meditation. Communion with God will give a vision of the glorious possibilities of the work, an overcoming love for it, and a sincere determination to succeed in it. The teacher of Beginners is working where life begins. The revelation of God to them must be simple and the bread of life must be made small.

"The bread that comes from heaven needs finest breaking,

Remember this,

All ye who offer for the children's taking,

Nor give amiss.

The desert manna, like to coriander

With honey taste,

Was gathered at the word of the commander

With cautious haste.

A small round thing and not in loaves for eating,

The manna fell.

Each day the wondrous miracle repeating,

As records tell.

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"So make it small—this bread of God, life giving—

The child is small,

Unskilled in all the strange, great art of living,

Which baffles all.

Be mindful of the little ones, and feed them

With living bread;

But break it for them, as you gently lead them

To Christ, the Head.

With skill and pains and loving forethought tender,

Provide the fare.

Remember that their powers at best are slender,

For whom you care.

Young souls, immortal, claim your constant tending;

To these be true.

Be sure to give the bread from heaven descending,

Naught else will do.

Mix not with earthly things which cause distraction,

This bread divine,

The Word itself has infinite attraction,

So break it fine.

Nor let them lose for any selfish reason

Their measure due;

Remember, for their portion in due season

They look to you."

TOPICS FOR STUDY

1. A list of pictures suitable for Beginners.
2. Music program for Beginners.
3. The tendency of some individual child to imitation.
4. Equipment for a Beginners' room.

IV

THE PRIMARY AGE

The Primary classes include children from six to eight years of age. During this period the children are entering the public schools and getting their first lessons in systematic study. Their ideas are multiplying rapidly on account of their new associates and surroundings. These considerations, growing out of their expanding powers, require for the primary children special study and treatment.

Physical Characteristics. The transition from the Beginners' to the Primary age is not specially marked. Physical growth is rapid, and toward the close of the period the brain attains nearly its full size. A loss of vigorous health sometimes appears. The child seems tired and nervous, and unable to do the work of earlier years. He should have nutritious food and more hours for sleep.

Perceptive Powers and Reason. Perception is quicker and more definite. The child is interested in much that was unnoticed before.

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During this period he begins to reason about the things he sees, but little in the abstract. He will not remain long on a problem unless it relates to his activity. It is the age of puzzles and conundrums. The study of Bible geography may be made interesting by the use of dissected maps. The awakening power of reason makes the child less credulous. He will sometimes criticise the actions of others. If the teacher does not know her lesson, he may discover the fact. The impatient frown, the slight variation from truth, will not escape his notice. However, he respects authority and readily yields to it, if the one exercising it has won his respect and love.

Memory. The memory is stronger than formerly, though not yet at its height. Bible verses and longer selections may profitably be committed to memory, together with hymns and memory gems, and these should have some relation to the present needs of the child.

Curiosity. Curiosity is wide awake and persistent. The primary child is anxious to know *why*, and desires certainty in what is told him. He sees more because he knows more, and questions more eagerly because he sees so much that he does not understand. Questions about

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life and creation and God and the unseen world are the result of his constantly widening environment. It is no small task to answer a child's why and when and how, but it must be done. If the home and Sunday-school neglect this all-important fact, less worthy agencies will perform our work for us, and we shall learn too late that they have won the childish confidence, which we so much desire to enjoy.

Attention. At this age the child can attend more easily than in the Beginners' age, and if the teacher can catch his attention, by suggestive sign, word or act, it may be possible to interest him for some moments in gospel truth. The Bible story will hold attention more easily if it corresponds to some part of the life of the child.

Imagination. The imagination is now more nearly under control. The child is still capable of creating fanciful worlds and telling long stories just as they come to him. But there is a more distinct difference between his real world and the world of fancy. A. R. Taylor, in the "Study of the Child," tells of a little maiden, who quietly informed her mother, who had spent some moments calling her, though she had been lying in the grass nearby, that

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she was playing cow, and so, of course, could not hear. The child will construct his imaginary world with the materials he has on hand. If the pure and good has been his environment, his imagination will work along the same line. "Let's play we are keeping house," "Let's pretend we're robbers," "Let's be Filipinos," are expressions reflecting his daily life. Two little friends were once found carrying on a conversation with spools and buttons, and explained that the buttons were children and the spools were angels who were coming down to bear the children to heaven. This power of the imagination makes it possible for the Bible story to become real to the child, and for the love and presence of Jesus to become part of his life.

The Social Instinct. The social instinct is now awakening. The Primary child usually has his chum. He is becoming interested in other places and times. The Beginners "Kingdom of Now" is gradually widening into the world of long ago and the realms of everywhere. Ideas of sympathy, self-sacrifice and service may be cultivated by example and story. The thought of Jesus leaving His beautiful home and His heavenly friends will

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awaken thought and bring response. The acts of others become a growing interest.

Affection. The Primary child loves his teacher. She is the ideal in his small eyes of all that is heavenly, wise and good. If this confidence is never shaken and this affection continues, her influence over his life may be almost unbounded. She is interested in all that interests him, and his constant delight is to please her and merit her approval. This pure and childish love is the inspiration of the primary class.

Childhood Religion. The child has a religious nature. This is a divine endowment. Before the parent or the teacher begins his work, God has wrought. He has preempted the heart for Himself. He has laid down in the constitution of every child a moral nature and religious impulses, which condition and presuppose his entire religious life and development. The human soul everywhere reaches out toward God, and "is restless until it finds rest in Him."

The aim of the teacher in dealing with child life is the development of the religious impulses, and the creation in the heart of conscious spiritual life. The object is always

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Christian character, but the method necessarily varies with different ages. It must have regard to the changing capacities and needs of the child. Childhood religion is different from adult religion. The latter is concerned with theological doctrine, the former with practical action.

Conversion. While conversion can never be less than a new birth from above, inwrought by the operation of the Holy Spirit, it must not be expected that the change in the child will be precisely what it would be in the case of an adult. The life of a child can be turned easily. His feelings are easily moved upon. He responds readily to the truth. His will, however, is weak. The parent and teacher must constantly assist him to perform his little duties, and in case of failure, through temper or otherwise, must find the mercy-seat with the little one and quickly win him back to repentance and restoration.

The spiritual life of a child requires care and culture. It is a tender plant and will suffer from neglect. How many little ones have fallen by the wayside and been left to die. Happy the child that knows the secret place of prayer with mother, and has felt the warm

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tears drop on his upturned face as mother prayed for him, in her effort to keep his little feet in the path of life.

Children very early experience a spiritual hunger. They take naturally to the thought of God. They find it easy to pray. They are trustful, simple, and sincere. But they apprehend slowly a spiritual conception of God. They do not comprehend religion in its intellectual aspect. The higher religious emotions of sympathy, self-sacrifice, mercy, and repentance are undeveloped. Childhood is the period of activity; hence the religion of this period must be essentially action—religious deeds.

Religious Culture. As the body and mind grow and develop with proper care and culture, so the soul or spiritual nature grows. With food and exercise it grows strong. Appropriate instruction and suitable exercise constitute religious culture.

Religious training for children under six years will consist in inculcating the habit of prayer and of prompt obedience; in familiarizing them with the customs of religion; in providing associations with other children, and suggesting unselfish acts; and in directing all

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their activities in the spirit of religion, the spirit of kindness and of love.

From six to ten is a critical period in the religious history of a child. During this period he realizes more and more his own individuality. He develops gradually the moral judgment or conscience. He shares in the activities of the family and has a growing interest in human life, in the acts and adventures of others. The awakening of the soul is attended by deep heart stirrings. The pleasures and pains attending the first exercise of conscience are keen. Belief in God and the supernatural is strong and abiding.

In this early period, when it is so easy to pray, the child should be helped to form the habit of prayer. Daily prayer at regular times should be an essential part of the program of his life. The habit of genuine prayer is the starting-point of spiritual religion, and will insure a spiritual life. As the child's needs increase, the parent should help him in the expression of his petitions. A child began his prayer one Sabbath evening in language much beyond his years, "Lord, we thank Thee for the sanctuary and for sanctuary privileges." Others have tried to pray but their efforts have

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ended in mute embarrassment and sore discouragement. These attempts are pathetic appeals for help and originate in a need as real as that which prompted the disciples to say, "Teach us to pray."

Socialized Activities. As the sense of self increases, it should be fed by increased fellowship with his parents. They should be his companions in work and play and worship. This sharing in their activities will strengthen and guide the child in his developing sense of personality. Socialized training will increase respect for authority. This is secured by the parent who deals with the child firmly but kindly, without caprice or arbitrariness, and who himself respects and obeys laws.

The habitual respect for parental authority and obedience to law is a most important preparation for the full submission to the will of God. The child's growing interest in persons, his tendency to estimate them, to approve and to condemn, suggest the importance of feeding his mind and soul on the best stores of literature, and especially of the Bible. Train him to admire the persons who use power rightly, and to condemn the base and selfish. Good stories will go far in this period toward shap-

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ing the ideals of his life. Assist him in the making of right ideals.

Decision Days. The Sunday-school should not only teach the children religious truth, but also from time to time press them into a decision to surrender their little lives fully to Jesus. Decision days should be frequent. Next should be arranged those special services for the children at which they can have the opportunity to pray and sing and speak for Jesus in their own little way. If they try to imitate their elders, it will be mere performance, but if they are helped to a natural expression of their religious life it will strengthen them for the service of prayer and testimony in coming years.

A great responsibility is upon the church to provide and maintain such a service. No one feels quite so much at home with God as he who has from early childhood talked familiarly with Him and about Him.

TOPICS FOR STUDY

1. The transition from home to school.
2. How the school develops the social nature.
3. Evidences of the religious nature of children.
4. Teaching a child to pray.
5. Instances of children becoming converted.

V

THE JUNIOR AGE

The Junior period is the period of boyhood and girlhood which extends to about the twelfth year. It is a time of increasing interest in the activities of the family, a growing sense of responsibility, and an enlarging social sense which manifests itself in the tendency to form groups and team-plays.

General Characteristics. The Junior is wide awake. He is healthy, energetic, frank, and possesses an excellent appetite both physical and mental. He is on good terms with the world, enjoys life, believes in his friends, is willing generally to do his part, and wishes, above all things, to become a man.

Conscience Building. William Byron Forbush says, "The principal thing a boy has to do before twelve is to grow a conscience." Before the Junior age the child has been under obedience. He is still under the authority of others; but apart from this, he feels a growing sense of personal responsibility. He must do

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some things and leave others undone, not because he has been directed thus but because he feels it to be right. It is now that he learns to obey himself, to measure up to his own growing sense of oughtness.

Delight in Ownership. The Junior possesses a strong sense of ownership. The youth wishes now to have his own room, his own desk, his own box for the storing of his treasures. The mysterious depths of his pocket reveal a wealth of nails, strings, stones, buttons, spools, and fish-hooks, riches of field and wood and spring. Well it is if nothing less innocent finds its way thither. A girl has her box of cards and pictures and dainty handkerchiefs and childish fancy-work. And these are valuable to the child, and the right to possess them should be respected. The Sunday-school may utilize this disposition by encouraging the collection of Bible pictures and curios from Bible or missionary lands. Maps and charts may be constructed which should become the permanent possession of the child. A Bible should also become his own property.

Memory. This is the golden age of memory. At no other time can the child absorb so much and remember so well much that will help him

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in present temptations and difficulties. Much also that we know he will need later can be memorized. It is the time for constant repetition and drill. The Junior's memory should be literally filled with spiritual truth from which he can draw in the emergencies of the future. Hymns, Bible selections, whole chapters carefully selected, and facts regarding Bible geography and history should be accurately committed to memory. Much that is not now understood will be revealed to the larger reason in later experience, and will present a bulwark of strength against the coming storms of temptation and doubt. "It is a sin for parents and teachers to allow the children to pass this period without literally saturating them with outlines of Old and New Testament history and many of the choicest passages of the Bible."

Reading Craze. During this age the child develops an intense love for reading. Read he must and will. He desires to widen his experience. He craves to know the world beyond the limits of his acquaintance. He seeks introduction into a world of larger performance than his own. Hence stories of adventure, of remarkable achievements of heroes and heroines,

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appeal to his superabundant life. Some of the most thrilling stories of adventure are found in the Bible and in the annals of missionary life. The stories of Paton or Livingstone or Mackay can not be surpassed in sustained interest and dramatic power. But the child will not always find them without some assistance. It is largely a question of what is conveniently at hand. If the child is surrounded by an abundance of the best literature, adapted to his age, he is not likely to search for that which is harmful. If he is encamped beside the wells of Elim, he will not spend much time in searching for the bitter waters of Marah. By selecting their books for them, a parent or teacher may give the boys and girls correct views of life, and help them to an understanding of their responsibility to the family, the community, to the church, and to the heathen world. What is real enters into the mental and moral life and becomes potent in the development of character.

Hero Worship, Ideals. From an early age the child has been forming ideals. At first they were members of his own family. As his horizon widens, teachers and those who are more distant in time and space live in the

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shrine of his heart. Now he is beginning to value moral character and his hero may be good as well as great. But he must be strong and skilful and able to accomplish things. Here, too, the environment will influence the character of the ideal. It is said that any people will become like the god which they worship; so any child will become transformed into the likeness of those whom he admires. The parents and teachers should always be heroic in the heart of the child. Yet their lives may be too ordinary and commonplace to meet fully the demands of the eager, aspiring life. The great and good of this and other times, those who have made great sacrifices and done deeds of might, should be ever before the child. Later he will learn to admire the greatness of everyday heroism. Nowhere can be found such a Hall of Fame as in the Word of God. What child will not become intensely interested in the history of Joseph, or in the boldness of Daniel; or in the dangers and courage and success of Esther, or the exaltation of the cupbearer of King Artaxerxes? It is said that less than five per cent of children choose Bible characters as their ideals. Would not a sufficient acquaintance with sacred history rem-

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edy this defect? The Bible abounds with the more attractive ideals of life and action.

Children will find other lines of interest. To lead the child to admire any character, however excellent, will be of little value unless in that excellence he discovers the stamp of the Divine. As all the Roman roads lead to the Imperial City, so all Bible teachings must lead to the Savior of men. Jesus is the perfect ideal. The children must be constantly led to see not only the Divine Lord but the perfect man Jesus Christ.

Habits. This is the habit-forming period. In earlier years the child has acted mostly from instinct and imitation. Now he is to form those habits of thinking and acting which constitute "nine-tenths of life." Now each act is tracing more deeply the tiny paths in the delicate brain-cells over which the thoughts and doings of later years shall find easy passage. How shall the Sunday-school assist the child in forming correct habits?

The Junior boy or girl is all life and interest. If the act desired can be made attractive, if it can be secured by an appeal to the growing sense of right, or to the desire to be manly or womanly, both of which are now strong, a

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much greater service has been done than if the act is secured simply by a command. If the child performs the desired act because parent or teacher does it, or because the environment makes it the natural thing to do, it will probably be repeated until a habit is formed. Thus the child will not only learn obedience but will be unconsciously slipping into correct forms of action invaluable in later life. Promptness, neatness, thoughtfulness of others, regular Bible study and prayer, church attendance, systematic offerings—all these the Sunday-school should endeavor to secure.

The Social Instinct. The social instinct which in the preceding age was satisfied with a chum now demands the club or the gang. This spirit reaches its climax in the succeeding period. With girls this disposition manifests itself in more or less domestic ways. Boys usually seek a barn-loft or deserted cellar, a hollow tree or some self-constructed den or cave for their trysting-place. The glare of the bonfire, the roasted potatoes, the secret call, the kindred spirit—what boy does not know these delights? Boys and girls organize separately and are inclined to look with contempt upon the opposite sex. This suggests the separation

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of the sexes for the most effective Sunday-school work. The boy who thinks that the Sunday-school is "fit only for girls" may acquire a genuine interest if he is put into a class of real boys with some manly man as teacher who has not moved too far from his own boyhood. A girl also, who is annoyed by those "horrid boys," may do much better work in a class composed only of girls. Other things being equal, a man will do better work with boys at this age and a woman with girls, because each approaches more nearly their ideals. Nothing, however, can take the place of a noble spirit and unselfish purpose, a sympathetic heart and a genuine acquaintance with the Lord Jesus Christ. The abounding life and the desire for society give splendid opportunity for social evenings with the teacher, for tramps and outings, in which the teacher can prove his interest in the members of the class apart from the Sunday-school hour.

Religious Life. The purpose of the Sunday-school is to lead the pupils to God and to gather them into the church. This should be the purpose of every teacher and the end of every lesson. The Junior is at the age when he has assumed considerable responsibility for

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his actions. He is capable of independent thought, and of noting the relation of cause and effect. He may be addressed, therefore, as accountable, and may be appealed to as a person responsible for the results of his choice. The Junior can see in his idealism the truth and beauty of the Christ-life. Appeal should be made to him, therefore, and every effort put forth to bring him to a personal knowledge of Christ as his Savior, and to an open confession of his faith and love.

The religion of the Juniors might be called a religion largely of works. It finds expression in action, in service to their parents, to their class or church, to their fellows in play or work, to any who need help. It finds expression also in submission to authority and obedience; in resisting evil and formation of right habits; in coming to God in prayer, and in church attendance. The importance and obligations of church membership may be explained to those Juniors who are converted, and they should be encouraged solemnly to take the vows and unite with the church.

Teaching Equipment. The Juniors should, if possible, have a separate room. The methods used with them are different, and a separate

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room will give greater freedom. Their abundant activity will find useful expression in action—songs, marching, drills, and note-book work. Coupled with their general frankness and good-will this activity may easily be converted into habits of service for the aged and infirm, and utilized along temperance and missionary lines. However, the genuineness of the child of this age causes the boy, especially, to despise the “goody-goody” reputation, and some skill is required to avoid making this appearance prominent.

Presenting the Lesson. If a teacher wants an example in his personal experience of flat, dismal failure, let him try to teach a class of able-bodied Juniors without preparation. The next time, if there be one, he will have a well-thought-out plan. It will have a point of contact—something to arrest the attention and serve as an introduction to the lesson of the day. It may be an allusion to a local or national event, a bit of history, perhaps a story, or a reference to some place of special interest. The transition to the lesson will be natural and easy. Then the lesson story, told by a member of the class or by the teacher. Then will follow informal discussion of the principal topics

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or problems. This discussion will be apparently impromptu, but the teacher will direct the course of the discussion by questions thought out in advance so that the aim of the lesson may be reached. If topics have been assigned in advance, they will be called up. The teacher will be ready with one or two good illustrations. The application is important, but usually will not be too personal. The Junior prefers to keep his inner life hidden. Beneath a restless and inattentive exterior, mental and moral processes are in operation which will later issue in conduct. As supplementary to the lesson there is the memory work. With some cooperation many Scripture passages can be committed. Due commendation will be made for the memory work. Then there is the hand work. This may be of several types. The preparation of posters, of models, plans and drawings will appeal to the Juniors. The best will be referred to in the main school by the superintendent and put on display. The preparation of maps, flat and relief, geographical work on sand tables or in a sand pit will be of interest and profit, or written work of different kinds, such as a strong review of the lessons of the quarter, or stories of the leading charac-

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ters, such as the Life of Moses, Story of Joseph, Story of Elijah. The instructor will strive for results, for some increase of knowledge in the minds of his pupils.

TOPICS FOR STUDY

1. Lists of New Testament passages suitable for Junior memory work.
2. Book lists for Juniors.
3. How to direct a Junior in his religious life.
4. A model presentation of the lesson.
5. Suitable hand work.

VI

THE INTERMEDIATE AGE

At about twelve years of age, the child enters upon a series of physical and mental changes which transform the boy into a man, the girl into a woman. This period of transformation is called the period of adolescence. The intermediate age corresponds to early adolescence, including the years twelve, thirteen, and fourteen.

Adolescence. The changes that take place at this period are important and fraught with great consequences. It has been compared to a new birth. The individual comes into possession of new bodily powers and functions. His intellectual capacity is enlarged, his emotional life deepened, and his moral and æsthetic sense developed. He becomes a larger factor in society, accepts social customs, selects a vocation, and makes a home. The thoughts, ideals, ambitions, and tendencies which control him during this period will determine his after life. The way in which the new life finds

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encouragement and opportunity for expression leads to destiny.

Physical Changes. This is the time when growth is most rapid. The heart, lungs, and arteries increase in size. The sense organs are strengthened. The brain and nervous system undergo changes. The bones and muscles grow rapidly, so that this becomes the awkward age. It is the period of puberty, said to be the greatest crisis between life and death.

Mental Growth. Commensurate with the physical growth and changes, may be observed mental and emotional developments no less remarkable. Doubtless the new mental life grows out of the new physical life. As the physical growth and development seem to originate new desires, emotions, and impulses, so in the enlarging mental life, new questions, new ambitions, and new ideals occupy and perplex the mind.

1. **Self-Consciousness.** The interests of the Adolescent now include not only the outside world of things and persons, but also himself in relation to the world of things and persons. He becomes very noticeably self-conscious. His attention is more fixed upon himself. He thinks everybody is observing him and think-

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ing of him as he is thinking of himself. This self-consciousness may manifest itself in extreme sensitiveness, timidity, and bashfulness. To appear in company is a misery, and to take part in a public program is a torture. Or this enlarging conception of self may appear as self-importance and self-assertion. He may exhibit, instead of a morbid sensitiveness, an exaggerated conceit which manifests itself in ridiculous braggadocio; in provoking, teasing, and domineering; in reckless rebellion against authority; stubbornness and wilfulness. This conceit of importance, of ability, and of knowledge, is hard for the teacher to meet wisely and well, and will call for great tact, perseverance, and patience.

2. Constructive imagination. With the entering of the Adolescent into life, the mind exercises itself in imagination of the constructive kind. He is the Joseph among his brothers, the seer of visions, and the dreamer of dreams. The humble but weightier matters of home and school life are exchanged for the beautiful constructs of the mind. They embody his hopes and aspirations. Some are evanescent and temporary. Others are more permanent. To these ideal embodiments of self in life ex-

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periences, in a vocation, and in character he ever recurs, and dwells in a land of plenty and of beauty. The source material of his dreams is supplied from the persons he meets, from the situations he knows, and from the books he reads. Thus it is that books are so great a power for good or evil. They supply the material for those ideal thought creations which seem so attractive, and which call so alluringly for realization in the life.

3. The feelings. The two words that characterize the emotional life are *intensity* and *instability*. The feelings are strong—hardly ever neutral or judicial. They are also in a state of unstable equilibrium. Elation and discouragement alternate in quick succession. But out of this emotional instability there come later the higher emotions and the enduring sentiments.

Social Life. During the period of adolescence, there arises a strong desire for companionship. Association means everything. Fellowship in play, in work, in study, in adventure, is sought and usually found. Participation in a social group calls out a sensitive regard for personal appearance. The boy, the girl, desires to look well. Their clothes receive

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more attention. Their looks are the object of much solicitude. The desire for appreciation and approbation is marked. There is the strong yearning to be noticed, which results in showing-off, pompous and exaggerated behavior, and loudness of various kinds. Problems growing out of this social life are:

1. The club or gang. This craving for sympathy and social satisfaction leads both boys and girls to seek companionship with chums, and in close and sometimes secret groups, clubs or "gangs." The gang is a company of kindred spirits of the same sex, organized for some definite activities, for team-plays—defensive or offensive. The gang instinct is essentially social, and is at this period normal. The active and daring spirit enforced by the secret organization of the clan sometimes leads to various forms of mischief. If the boys are left too much to themselves, and their demands for social activity are misunderstood, they too often form pernicious habits and drift into the criminal class through lack of sufficient satisfaction for their natural desire for sociability and freedom. The wise parent and teacher will not attempt to suppress the gang spirit, but to utilize it in teaching the lessons

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of self-control, cooperative effort and Christian altruism.

2. Truancy. The aspiration and blissful idealism of this period cause many youths to be discontented with school life. Truancy is the worst at thirteen, and fourteen is the age when most pupils permanently leave school. To many there comes a temptation to leave home. Home work and study seem too commonplace. The outside world offers opportunities for action, or exploits, for realization. Arguments in favor of the school seem of no avail. This period has been called the age of temporary insanity. Truancy results in idleness, idleness in mischief and destructiveness. Statistics show a marked increase in crime between the ages of twelve and fourteen. Such crime at this age is usually trespassing and larceny. The youths of the intermediate age in their efforts at self-adjustment to the social order find themselves at variance with the home, the school, the church, and the civil law.

At this time scolding, nagging, pious advice, and punishment are worse than useless. The greatest force for control and development of character is the sympathetic friendship of a mature Christian man or woman. If parents

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will try to understand their children, select their companions, provide for the gratification of their social nature in home gatherings instead of leaving it to them to find some secret meeting-place, and establish and foster intimate relations of friendship and confidence, their moral and religious influence over them will be increased many fold. The Sunday-school teacher must recognize and provide for the craving for social exercise, and realize to some degree his pupils' ideal of man and friend.

3. Recreation. The chief problem in dealing with Adolescents seems to be to provide for the demands of their social life. They crave, and crave naturally, activities of a cooperative and competitive character. This is the secret of the attraction of the lounging place, the billiard-room, and the dance-hall. The problem is one of substitution. Competent authority states that boys' self-formed organizations are largely athletic. Athletic games, in which the social and combative instincts find expression according to regulations, constitute sixty-one per cent of all activities. It would seem that the Sunday-school must get away from a purely Sunday program. The spiritual instruction

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on Sunday is to be supplemented by some well-directed physical exercises during the week. These may be games, or recreational hikes, camp life outings, and bird study excursions. Well planned and suitably directed recreations will reduce the percentage of those who leave Sunday-school at fifteen.

Opposite Tendencies. The pupils of this age are the despair of many Sunday-school teachers. They manifest contradictory tendencies. They oscillate between childhood and maturity. On one Sunday they are silly, childish, irrepressible; the next they are serious, docile, and responsive. Now they seem overcome with lassitude; again they are the incarnation of blustering energy. One day they are chivalrous and almost overpolite; the next cruel and sarcastic hectors. To-day they are self-centered hedonists; to-morrow they bid fair to become noteworthy examples of heroic asceticism. It takes time to strike a balance in feeling, volition, and action.

The Teacher of Intermediates. The situation in the intermediate classes requires well prepared teachers. The wise superintendent puts competent leadership here. The work of bungling quack teachers in the other depart-

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ments may be partly counteracted by other attractive influences in the school, but if the pupils are not held to the Sunday-school in the intermediate department, they rarely if ever return. A successful teacher here will possess

1. Patience. He must remember that this is the sowing time. Let him be content to wait. Tremendous forces are doing silent but effective work.

2. Sympathy. The youthful follies may be ridiculous, the conceits absurd, and the plans visionary, but the wise teacher will manifest a sympathetic interest in all these, seeing here the stirrings of ambition, the movings of strong desires to accomplish, and the opening up of new vistas and visions of possibilities and powers.

3. Capacity for friendship. Friendship implies fellowship, communion, participated activities, a common interest. He will know the life of each pupil and each pupil will know and trust him. He will take pains to keep abreast of his young friend's work and thought. He will talk over his studies, enter into his recreations, participate in his plans and ambitions, congratulate him on his successes, and mourn with him in his losses. Many times he will find

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a point of contact by reading with him and talking over a book, by taking a walk or a holiday in his company, or in a quiet hour of social intercourse.

4. Spirit of self-devotion. It takes time and an unselfish spirit to be a good friend, but this is the time when friendship with boys and girls counts. To establish this open and affectionate relation between himself and the members of his class will pay a hundredfold. No Christmas gift or other act of kindness or affection will take the place of giving one's self in personal friendship. This explains the power of Jesus over the human life. "I have called you friends; for all things that I have heard of my Father I have made known unto you." Sharing with others is the essence of friendship, the secret of influence.

Suggestions to Teachers of Intermediates. The following are offered as hints in dealing with boys and girls of this age:

1. Recognize growing independence. A growing independence is as natural to this stage as dependence is to the child. To repress it is to invite lasting weakness, or constant friction and ultimate lack of control. The teacher must respect the boy's independent choice and judg-

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ment. He must allow independence of thought and action. Unwise conclusions and unfortunate acts must not be too quickly condemned. Judgment and choice are developed by exercise. The boy desires to regulate his own conduct, and he should be allowed to an increasing extent to act independently of the dictation of parent and teacher and on his own initiative and responsibility. Allow him to express his opinions, and to have a voice in the rules and laws which are to govern his conduct. Nothing expands and develops youth like a sense of responsibility. Respect his developing conscience. It may be weak and erratic, sensitive or severe, but if respected and cultivated, out of weakness will come the strength to hold steady in temptation's darkest hour.

2. Dwell upon the heroic. The teacher will acknowledge his admiration for strength. The idealizing tendency of youth at first sets up a hero of physical strength and courage. The teacher will show that a physical hero is not the last word in personality. Strength of body needs to be supplemented by strength of mind. And mental strength must be devoted to worthy ends. The moral hero is the greatest hero. And so he can teach effectively the les-

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sons of moral courage and the strength of Christian character.

3. Supplement the reading. In place of the "blood and thunder" stories of unreal life, put into the boy's hand good stories of general interest—biography, travel, adventure, and discovery. Create an appetite for a book by giving some idea of the contents or rehearsing choice bits of anecdote or dialogue. Begin if necessary with the lighter types of literature, but constantly grade up to the standard authors. A teacher who can direct the Adolescent's reading is molding life.

4. Provide for social activity. The boisterous and blustering energy must have a chance to expend itself. Find a relief and outlet for this superabundant assertiveness. The class as a group may perform some helpful service to some poor or afflicted member of the church or congregation, or contribute to the support of some benevolence at home or abroad. It may make maps and models, collect missionary curios, statistics, and other information. The teacher may accompany the class on long walks and excursions. He may plan recreations of various kinds and participate in games and athletic contests within the group. Let the

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class be organized, and all these things be done by associated effort.

5. Draw upon the New Testament. It is stated on authority that before adolescence children prefer the Old Testament, but as they make their way into a life of larger and better ideals they show a decided interest in the New Testament, especially in the four Gospels and the Acts of the Apostles. They also show a decided interest in Jesus and the principal disciples. The New Testament is full of grand ideals which appeal to youth. It provides a great doctrinal system which meets his growing propensity for discussion and argument. It holds up for emulation the Christ, whose splendid manhood, unworldly consecration to the accomplishment of noble purpose, and un-failing strength and courage move the youthful heart to admiration and devotion.

Importance of Religion. We are told that in the twelfth year occurred an important event in the religious development of the youthful Christ. This stage has always been recognized as of great religious importance. The years twelve and thirteen show a great increase in the number of conversions. Religion in its spiritual character is now better appre-

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hended. Growing individuality, devotion to ideals of life and character, transition from a set of rules to govern him to freely accepted principles—all contribute to make this a most opportune time for the youth to accept the Christ Man as his Friend and Ideal.

TOPICS FOR STUDY

1. How to utilize the club instinct.
2. Can the Sunday-school provide for any recreational activities?
3. How to deal with a boy who wishes to leave school.
4. The manhood of the Master, a study for Adolescents.
5. Paul the Hero, a story for Adolescents.

VII

THE SENIOR CLASSES

The senior classes in the Sunday-school include the youth from fifteen to seventeen inclusive. Those from the age of eighteen to twenty-four are known as the Young People. Both the Seniors and the Young People will be discussed in the present chapter. The characteristics of the Seniors are much the same as those of the Intermediates except that they are intensified.

Mental Growth. The Intermediates are characterized by sudden changes and awakenings, while the Seniors show an ever progressive mental development. The mental life puts forth vigorous and strong. New reservoirs of intellectual energy seem to be tapped. The reasoning powers are developing and begin to take command. Interest is manifested in all the thought and activities of adult life. There are indications of enlarged conceptions of selfhood and of the relation of the individual to the widening world. This is for many persons

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the creative stage. The fertility of the intellect is evident from the fact that some of the best and most original contributions to philosophy have been made during these years. With the increase of intellectual vigor, there appear greater development and strength of character. Standards of conduct are now broader, truer and more practical. The superior work and ability of others are estimated at their true value. Indiscriminate companionship in a group is succeeded by more carefully selected friends.

The Feelings. The feeling life becomes stabilized. It is a time of inspirations and enthusiasms. It is a period of growing sentiment. The social sentiment is strong. There is great attraction toward persons of the opposite sex. Questions relating to marriage and the home are considered serious. The attraction is strong to participate in social gatherings. Nature now has a more settled fascination and awakens deep feeling. Moral convictions and feelings are more settled. With growing intellect and deepening emotion and sentiment there comes strength of will. The emotions are easily stirred, and these stimulate to feats of great endurance.

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The Will. Another characteristic of this period is vigor of will. This shows itself in greater concentration and sustained effort in the accomplishment of worthy ends. This increase of intellectual and volitional power suggests the method of approach in dealing with persons of this class. The appeal should be to their manhood and womanhood. The call to tasks involving thought, and energy, even sacrifice, will meet with readier response. The mission of the Sunday-school to this class should be a constant summons to self-sacrificing endeavor, to those larger activities which demand the utmost expenditure of mental and moral strength. The class is the place not only for the discovery and statement of spiritual truth, but also for the application of truth to the various phases of political and social questions, so that from the Sunday-school will go forth young men to practical Christian effort and eminent leadership in the field of local or more general reform.

Conscious Individuality. The young child is all for himself. He is a strong individualist. But he is unconsciously such. During the period of adolescence he is pre-eminently social in his attitudes and activities. With the devel-

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oping of reflective consciousness and the growth of the reason, the young man comes to think of himself as a separate and distinct personality. He becomes increasingly aware of himself as having aptitudes, tastes, and ambitions all his own. He is now conscious of his individuality, and he feels that he is entitled to treatment as an individual. Youth of this age can not be dealt with in the mass. Distinctive peculiarities must be considered and respected.

Doubt. The development of the reasoning powers requires an adjustment in the thought life. Just as questioning characterizes the earlier period of youth, doubt and uncertainty are characteristic of this stage. The break with authority and tradition, which begins at thirteen, culminates at eighteen or nineteen. Young people must see the reason for things, the principles underlying custom and conduct. What they can not see the reason for, or the cause of, they are inclined to reject. This tendency to doubt centers about religious questions. If a young man's religious training has been strict, and the religion of the home positive and unquestioned, the greater the doubt.

As developing reason asserts itself, he tries

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its strength on things beyond the power of reason. The tendency to doubt is normal to every young man or woman who thinks and whose growing individualism seeks a standing-place independent of authority or tradition. The teacher should be perfectly frank and sympathetic, pointing out the limitations of reason and supplying out of a wider knowledge reasons hitherto unperceived by the young doubter. Show the reasonableness of the Christian doctrine and system, and meet doubt with positive certainty. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true." The example of a clear, victorious, religious life is the best argument against doubt.

Storm and Stress. Cautious doubt and temporary skepticism are common among young men. Among young women there is common a stage of mental ferment and anxiety. This emotional experience of anxiety and strain takes different forms. Sometimes it is a sense of imperfection, or brooding depression, or morbid introspection. This stage is sometimes called the storm and stress period. It is explained by the functioning of new powers and

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the production of new energies for which no channels have been made for their full expression. Surplus energies, turned in upon themselves, are recognized in a sense of brooding condemnation. This is a trying period for all persons concerned. A lack of patience due to misunderstanding sometimes leads to unpleasant or even disastrous results.

New Awakenings. In this age there is the social awakening. The youth awakes to the importance of neatness in dress. His toilet is made with scrupulous care. He cares now how others regard him. His manners tend to improve. Right conduct makes a new appeal to him, and he abandons many of the heartless and unrighteous actions of the previous period. He awakens also to a concern as to the choice of a life work. Wise must be the teacher if he rises to the opportunity at this point in giving information, inspiration, and counsel.

Religious Awakening. Among the awakenings of the period of later adolescence is religious awakening. Statistics show that more persons are converted between the ages of fourteen and nineteen than at any other period. Most students of this subject have found that during the age of sixteen the max-

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imum number of conversions occur for any one year. Some claim the crest of the conversion curve to be at seventeen, and a few claim it to be at eighteen. It is a significant fact that most persons are converted before the age of twenty.

There is no doubt that the physical and mental changes and awakenings during this stage favor spiritual awakening and make it the golden age of conversion. The development of intellectual energy, new will power, stronger sentiments of love and altruism, greater response to ideals of life, unsatisfied longings, and all the varied manifestations of the period of storm and stress conduce to bring the young man and young woman to a conscious personal acceptance of Jesus Christ. It is most fortunate if one has been converted prior to this critical time. If not, every effort should be made in the home, Sunday-school, and church service to bring him into the kingdom of God before the period of adolescence passes by. When it has passed, for the great majority, Jesus of Nazareth has forever passed by.

The Opportunities of the Teacher. The special characteristics of this stage furnish unusual opportunities to the teacher.

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1. Life interests. Among these is the opportunity to help the pupil to establish broad interests. The tremendous energy of the mind seeks an outlet, and the nature and direction of the outlet will depend upon the teacher. Love of nature, interest in literature, science, and art, can be fostered at this time as at no other, making all the difference between the richer life and the narrow one.

2. Faith. The teacher may strengthen the foundations of faith. The tendency to question regarding fundamentals gives an opportunity to ground belief in the verities of the Christian religion. Faith rests upon facts. It has a reasonable basis. An accurate knowledge of the facts which lie at the foundations of faith will assist the student to trust beyond the range of sight and to be certain beyond the power of demonstration.

3. Vocation. The teacher may aid also in choice of life-work. This subject fills the pupil's mind. It lures him on with bright hopes and tempting prospects, and again fills him with foreboding and anxiety. He is face to face with a serious problem. The teacher who understands the aptitudes of his pupils may, by wise counsel and loving sympathy, stimu-

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late them to aspire to high service. They listen as at no other time to the call to the ministry, to the mission field, to the work of reform, and other vocations which involve the subordination of selfish ambition to the will of God and the welfare of humanity.

Young People's Classes. One of the greater Sunday-school problems is to hold the young people. The methods which succeed in the lower departments do not succeed with the senior classes. The Sunday-school must actually meet their peculiar needs and capacities. It must give them something which they regard as worth while. They are in the intellectual stage, and usually in the high school. They come into contact with experienced teachers and modern methods of instruction. The Sunday-school must find teachers somewhat in mental correspondence with the intellectual life of the senior age, teachers whose accurate knowledge of Scriptural truth commands respect. A teacher for young people will need not less spirituality and unction than in the lower grades, but more precise scholarship and painstaking preparation.

In the conduct of young people's classes a teacher will appeal more to the reason than to

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authority and tradition. "Bring forth your strong reasons, saith the King of Jacob." Indulge the tendency to reason. Show that the devotement of the self in holy sacrifice to God is a "reasonable service;" that atheism and unbelief in a divine revelation are against reason, and that true faith has a rational basis. Only truth that is accepted as one's own can produce conviction and result in voluntary choice of right.

The young people's classes must have a definite end in view in their study. Special topics such as, "The Life of Paul," "The Life of Christ," "The Apostolic Age of the Church," "The Ephesian Letter," suggest definite and critical study.

A teacher of young people will continually present Christ as their supreme need, and press immediate acceptance. He will do this with all the wisdom and tact at his command. He will study to be a workman "that needeth not to be ashamed." And as he teaches he will not forget the great longing in the life of the young people and will try to make it plain, not once but often, that nothing can satisfy this longing save Jesus the Christ.

VIII

THE ADULTS

This department includes all persons over the age of twenty-five. There might be three classes: those from twenty-five to forty, those of middle life, and those of elderly life.

Whole Church in Sunday School. This department is an important division of the Sunday-school. If the regular attendance of the fathers and mothers can be secured, it will be much easier to get and hold the children. The presence of the adults will also dignify the Sunday-school in the eyes of the young people. There should be then men's classes and women's classes in which are found the entire adult membership of the church.

Adult Interests. At the opening of life the young man looks out upon the world as all potentially his. His interests are numerous. They are as broad as life itself, and what seems to be the narrowness of parent or teacher is regarded with pity if not impatience. But as life goes on the life interests become defined

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and fixed. Life becomes more and more specialized and does not easily depart from established grooves. Professor James says that no new ideas outside of his particular vocation come to be one's permanent possession after twenty-five. Thus the interests narrow, but as they narrow they take deeper root. So then discussion and application of truth must proceed along lines suggested by their vocation, the welfare of their family, the community and the nation.

Mental Characteristics. Certain distinctive qualities of the adult mind might be mentioned. The reason now is in full control. The mind is critical and conservative. The enthusiasms of youth have been tamed by experience. Sympathies are larger and wider and more permanent. The adult has an executive will. He is accustomed to action.

Moral Characteristics. Many adults feel themselves beyond the age of formal education. They find an easy excuse for failure to attend the Sunday-school and the church. They are concerned with the realities of material things. The blissful idealism of youth has dried up in the noon-day sun of mature manhood. They are less easily moved by spiritual

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considerations. They are likely to be concerned exclusively with the affairs of this life.

Concerning the Teacher. The adults require competent teachers, men and women of breadth of mind, force of character, depth of spirituality, and personal magnetism. A leading man in the community, the employer of men, strong and aggressive, is desirable for the men's classes. The classes may profitably organize for systematic work. They will do better work in separate rooms, where general discussion is possible without embarrassment.

1. Feed the mind. Such a teacher will personally direct efforts to recruit the class. He will personally invite new members to its fellowship, and encourage others to do the same. He will bring to the class session a message worth the time and the attention. It will be a studied message—a message for men and women. It will be a message that will feed the intellect. Many will be attracted to a teacher who has to give disclosures of new truth, or who puts the truth in new forms. The treatment of the lesson will be fresh, suggestive, pertinent to real situations, and suited to enlarge the mind and challenge the will.

2. Discuss doctrine. This age brings the

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fulness of mental vigor. It delights in full discussion and fine discrimination. Religion is viewed in its theological aspects, and creeds and doctrines come in for statement and criticism.

3. Illustrations from experience. As young people enjoy the pleasures of imagination, older people delight in the pleasures of memory. The relation of personal experience is one of the best sources of manhood's joy. The discussions, however, should be conducted so that one or two persons should not monopolize the class time.

4. Spiritual truth. The battle of life is now on. The time of achievement is here. Participation in the world's work makes large draughts on the spiritual force. Disappointments, failures, losses, and struggles press and weary. These conditions create real soul hunger, a longing for a deeper revelation of God, and a closer walk with Him. The teacher should study diligently and pray earnestly to satisfy the spiritual hunger, to meet the real soul needs.

5. Suggest methods of service. Manhood is the period of action. Mere disquisition, however good, is inadequate. Teaching must con-

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nect with practise. The class may be informed and made interested in some line of Christian benevolence and service. Relief of the poor, a contribution to some unfortunate, visitation to the sick, active participation in local politics in the interest of a desirable candidate or a moral reform, suggest themselves as suitable undertakings for an adult class. This class should cordially support the superintendent in all the business of the Sunday-school, and be the dependable right arm of the pastor in the worship and promotional activities of the church. Under the direction of the teacher, they may do these things in their associate capacity.

If the teacher rises to his opportunity the men and women will come to Sunday-school and find it a place where they receive real spiritual nourishment; where they see new visions of truth, clear, illuminating, inspiring; where they feel the stimulus of mind reacting upon mind, heart beating with heart; where they get a view of the progress of God's kingdom throughout the world with resulting inspiration to faith and courage; where they find elevating, refining, broadening influences after a week of toil, possibly in forbidding circumstances and under crushing burdens; and

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where God speaks through His Word with new sweetness and power, or with new commissions to special service in His great harvest-field.

“Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor or lone,
The place where we shall find our own.”
—*E. Browning.*

TOPICS FOR STUDY

1. The end in view in teaching adults.
2. Compare the teaching of Jesus with the teaching of the scribes.
3. Positive as compared with negative teaching.
4. Graded truth for graded classes.
5. The adult class serving the church; the community.

IX

WILL, HABIT, AND CHARACTER

The world is a place for action. From the first there have been gardens "to dress and keep," and in this arrangement we have found our greatest opportunity and made our highest attainments. Jesus came to minister, and to found a kingdom in which membership should be conditioned upon a life of service. The mere display of mind or exercise of feeling, wonderful as these are, avail nothing. Doing is the law of life, physical, mental, and spiritual. The wise man who builds his house upon the rock, which stands after the storm is past, is not the man that hears and feels and imagines and desires and reasons, but he that "doeth." The "doer of the work" is blessed, not in his wise planning or his magnetic enthusiasm, but "in his doing." The former exists for the latter. They may not be separated.

Willing and Doing. Doing that blesses and is blessed is action with will in it. Action with will in it is called voluntary action. This is to be distinguished from

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1. Impulsive actions—those spontaneous movements which follow the stimulations of the senses, without aim or purpose. Impulsive actions are characteristic of children, and explain many things even in adult activity otherwise hard to understand. It is hard for some persons to see a train pass without some sort of impulsive response—waving the hand, jumping, shouting, or throwing a stone. Mental excitement tends to express itself.

2. Instinctive actions, which are related to the promotion of life, and reach out toward ends, but not consciously. The bee which so industriously stores up honey for its winter wants, and the ant to which the wise man would send the sluggard to school, perform all their labor in accordance with the workings of instinct. The child is possessed of many instincts which emerge successively during his lengthy immaturity—instincts to seek food, to seek protection, to seek companionship, to unite in groups and companies for mutual intercourse. The disposition of some children to fight and of others to steal may grow out of the instincts of self-protection and acquisitiveness, and such action not be voluntary or deliberate. With the development of rational

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intelligence the instincts weaken and the will takes control. Instinctive movements are the raw materials of voluntary action, and voluntary actions are the materials which enter into character.

Development of Will. A creature of impulses and instincts, the child reaches eventually a situation in which more than one response is possible. An object or situation may present a threatening aspect. The instinct of fear would prompt to flight, that of curiosity to remain and explore. Deliberation ensues, and eventually a choice is made, and in this unrecorded moment that wonderful power of the mind takes its beginning which may later direct a railroad system or change the map of a continent.

Volition is the regulation of impulses. Out of the chaos of random and aimless movements it brings the beauty and strength of a well-ordered life. With the continued exercise of choice and the development of will, the power of impulse and instinct weakens, and these lose themselves in habits.

Will Result of Organization. Voluntary action looks both backward and forward. Its constituent elements are deliberation and

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choice. Deliberation is the product of past experience; choice involves the idea of some future good.

The sight of food stimulates an impulse to eat. But the mind associates a previous impulse of like nature with a past disability caused by excessive or inopportune eating, and the will to refrain from eating may result for the sake of physical well-being. The impulse to eat is organized into a continuous experience. The mind may associate an impulse to loaf with some past mortification from classroom failure, and on deliberation one may choose to continue his study. The boy who can look ahead through the toils of student life to the honors of graduation, a remunerative situation, and a position of honor and influence, will be less likely to yield to impulse, and more likely to continue to the end of his course.

Will power, then, involves the power to look ahead. A strong will implies the power to look at actions, not as disconnected units, but as an organic system of means and ends in the fulfilment of a purpose. With a life purpose continuously and clearly in mind, a strong will is developed whose choices ever keep the path to attainment. The martyr conceives his

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suffering as having relation to the ultimate purpose in the mind of God, and, looking forward to the end of life and time and on into the life to come, chooses to be faithful unto death.

Definition. The will is the self consciously and purposely directing itself. The self not only knows and feels, but also acts for an end. It is not a force outside of or independent of the self, but it is the self in purposive action. As the soul exercises itself in willing, it develops more and more in active power, and rises increasingly above the chance forces which induce to impulsive action, and becomes less and less the sport of changing circumstances. Sustained and self-directed activity, work and not play, is the explanation of human progress.

Analysis of Will. A girl leaves her recreation of Saturday afternoon and proceeds to study her Sunday-school lesson for the morrow. What are the steps involved?

1. Feeling of more or less discomfort at the thought of her ignorance of the Bible, or the prospect of failure to make a good showing, or to meet the expectation of her teacher.

2. Feeling of pleasure in the idea of the su-

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periority of the self in possession of the knowledge of the lesson.

3. Feeling of desire to realize this ideal of the self, the consideration of which gives pleasure.

4. Deliberation. This is an act of judgment, which weighs the two alternatives—present pleasure in recreation and ultimate loss, or present study and ultimate satisfaction in duty done.

5. Choice, in which she positively and fully identifies herself with all the consequences of lesson preparation.

6. Action. With Bible, commentary, and reference books, she works till her task is done.

Weak Wills. From the analysis of will it appears that a weak will may be accounted for in several ways:

1. Lack of strong, active impulses. This condition is due sometimes to bodily weakness and low physical vitality. The child of active temperament is hopeful material for a strong will, and has the advantage in this respect over the child of intellectual or emotional temperament.

2. Weakness in image-forming capacity. The memory may be weak, and unable to recall

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past acts and their consequences. Or the imagination may be weak, and unable to form a clear picture of one involved in the consequences of the act to which he is solicited.

3. Weakness of desire. Desire accompanies ideas. Many have no desire for a knowledge of the Bible because they have no idea of the book as a wonderful literary masterpiece, a unique history, a philosophy of life, or a transformer of character. To desire or crave an orange we must have an idea of what it is.

Again, desire is weak through a failure to believe that the object is attainable. No one can really desire to fly like a bird because he believes it impossible. Some fail in their desire to be a Christian through failure to believe themselves included in the invitation or provisions.

4. Weak intellect. He may not have the power of connected thought, little power of the association of ideas, of building up ideas into long trains or complex groups. Deliberation and choice require this power.

Weakness of will is due sometimes not to any lack of mental ability, but to indolence and shiftlessness.

Will Culture. A boy performs many good

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and useful things, and possibly does none of them of his free will and choice. His activities are well directed, but not by himself. Some time later, however, he is overtaken on the street, and urged to attend a questionable place of amusement, without expense to himself. Curiosity to see, fear to offend his older companion, the example of others—all are strong solicitations; but he politely declines the invitation, and continues on his way alone. Here we see will in the making. He chose to do what he thought was right, to keep his own self-respect, and to do this for the love he had for those who loved him. If we are to do anything worth while for our pupils we must reach their wills, train them in self-direction, train them to make decisions and choices for the right, in spite of solicitations, away from us, alone, in the dark.

Means of Training. The starting-point is a bundle of impulses, the goal a well-ordered life.

1. Exercise the impulses. Instead of attempting to eradicate them, regulate them in orderly programs. Plan much to do. Do not plan for a child the work or ways of a man, but let all things be done orderly.

2. Enrich the intellect. Store the mind

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with ideas. Let them be well-connected and organized. Set forth conduct in its relations and ideals. Find standards of value in the conduct of Bible characters. Discover with the class that the Bible is the great authority on behavior. Build into the child-mind the great ideas of resistance to temptation, sacrifice, and of service.

3. Stimulate desire. Set forth the life of Christ, dominated by a settled purpose, as the happy life. Make the life free from the insanity of sin seem desirable. Make the patient, purposeful life of service appear attractive. Make prominent the joys of salvation. Dwell on the present pleasures of salvation and the rewards eternal.

4. Urge the matter of choices. The habit of too prolonged deliberation paralyzes the will. Consider fully, then decide. Urge your pupils to choose Christ. Urge immediate decision. The sad result of postponing decision, after the judgment is convinced, is moral atrophy and paralysis.

5. Follow choice by action. Impress the pupil with the value of the prompt performance of things after reason has shown the way. The Sunday-school teacher should urge the pupils

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to begin at once the performance of the Christian virtues, the exercises of public worship and private devotion. The lapsing of religious life usually begins in failure to do the things intended, and recognized as duty.

Training of the Will. The power of the will, then, is the power of self-direction. To train the will of pupils is to secure in them the power of sustained effort to the attainment of a future goal, to subordinate the lower to the higher impulses, to resist temptation, and to lead them to self-control. To do this is eminent service, and is to attain the end of all education.

Desire Necessary. The training of the will involves, first, the development of desire. We must want to do a thing before we can will to do it. The strength of will is measured by the strength of desire. Desire is the craving unrest for an object which we believe will give us pleasurable satisfaction and in its relation to the will is fundamental.

An Illustration. The will to secure an education depends upon the creating of a desire for it. The following method might be followed in creating in the mind of a youth such a desire. A teacher would recall some past oc-

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casions when the young man failed to secure a lucrative position through lack of qualifications, or some other embarrassing experience due to lack of knowledge or culture. He would refer also to the satisfaction which would result from the education—a better salary, a wider influence, more friends, greater power, or fame, or ability to do good. The teacher would picture the youth in the pulpit, on the judge's bench, or in the professor's chair. He would awaken feeling by appealing to the love of friends, or to the love of parents, or to the disastrous consequences of failure to reach up to his possibilities. The desire would be further strengthened by the recital of examples of those who persevered through college and became eminent. From such a presentation of considerations, it is likely that the desire for an education will be implanted or re-enforced. In the creation of desire there is involved the processes of memory and imagination, feeling, and a clear idea of the objects, the lack of which gives him pain, and prospective realization of which fills him with genuine pleasure.

The creation and strengthening of desire proceed according to well-defined principles,

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and the teacher who understands these will succeed, where others fail, in helping his pupil to desire the very best.

Deliberate Choice. The training of the will involves also the cultivation of the power of choice. Desire is a tension of the mind caused by a consideration of two or more possible objects of choice. An act of will implies the careful weighing of the various desirabilities and finally accepting one to the exclusion of the rest. The act of choice identifies one's self with a particular object and the acts required to secure it. The choice of an education identifies one with the superior knowledge and all the effort necessary to acquire it. The act of choice is followed by the actual effort to secure the object.

Cautions. The teacher should see that the mind of the pupil does not remain in a state of desire. Desire that does not pass on to choice degenerates into fruitless wishing. He should see also that the youth develops the disposition to deliberate and thus avoid the evils of impulsive action. On the other hand, he must warn against too prolonged deliberation. If the judgment is too long suspended, it results in habitual indecision and weakness of character.

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Also, when the act of choice is once determined upon, action should not be deferred.

The most important choice which the teacher has the opportunity of urging is that of accepting Christ and entering upon a Christian life. In doing so, he should present the highest motives and appeal to the noblest aspirations. He should be such an example of the superiority of Christian character that the memory of his words and life will keep alive in every pupil's heart a strong desire to be right with God even in strong temptations and after the lapse of many years.

The Law of Habit. In studying will and action, we come upon a law of our being that is full of significance. We refer to the law of habit.

An action once performed tends to repeat itself. Habit is the tendency for one to act as he has acted before. This tendency, weak and imperceptible at first, is later strong and irresistible. It enables one to perform the customary acts of life with machine-like regularity. By the age of thirty he has fashioned the grooves in which his life will run. From this time, says one, ninety-nine one hundredths of all a man does he does automatically. "The

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character has set like plaster, and will never soften again."

Formation of Habit. Some habits are formed unconsciously. They grow out of our work or the necessities of our lives. Others come from specific acts of will. First efforts are made with difficulty; they require attention and constant putting forth of will. Later it is necessary only to start the process and it moves onward to the end automatically. The first efforts to play the piano require constant attention and continual putting forth of will. Later it becomes mechanical and in the case even of a difficult selection, there is required only the initial act of will to start the process, and melody follows almost automatically until the end is reached. Action repeated modifies nerve structures, and the law of habit writes itself in every part and organ of the body.

Habit has been called the tissue of life. The kind of habits, therefore, determines the quality of the tissue. The culture and power of an individual are an indication of the extent to which his life has become automatic. The man who has made the highest attainments in character and action is the one with the most habits of the best kind.

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In Sunday-school. The time is short to be sure, only a short session on one day in seven. But a teacher may insist upon the homely virtues of punctuality and regularity. He may teach the great importance of forming right habits. He may assist the pupil in forming habitual attitudes toward Bible study and religious truth.

Formation of Good Habits. The following are the maxims given by Professor James for the acquisition of good habits:

1. We must take care to launch ourselves with as strong and decided initiative as possible.

2. Never suffer an exception to occur till the new habit is securely rooted in your life.

3. Seize the first possible opportunity to act upon every resolution you make and on every emotional prompting you may experience in the direction of the habits you aspire to gain.

4. Keep the faculty of effort alive within you by a little gratuitous exercise every day.

Will and Character. Single acts of will harden into habits of will. The sum total of our habits of will constitute our character. A cultivated power of self-direction is strong

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character. Character is another name for power and efficiency. What we are, what our pupils are, is of supreme importance, as what we are fixes what we shall be. Character determines destiny.

TOPICS FOR STUDY

1. Can a child who is not allowed to exercise choice develop a strong will?
2. How may training contribute to will-power?
3. What is the difference between power of will and obstinacy?
4. What does James mean by "gratuitous exercise"?
5. Draw contrast between a "strong" and a "weak" character.

X

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Education to be complete must include the whole life. Feeling is a fundamental asset of our life. Education is too often limited to the intellect. It should include the feelings—our emotional and affectional nature. Complete education captures the affections. The heart is a figurative phrase for the affections. A thorough, God-enforced training enables one to keep his heart. He should be made to see the importance of doing his work with all diligence for “out of it are the issues of life.”

Development of the Feelings. Just as the intellectual activities develop from the simple to the complex, so the feelings with experience and exercise become increasingly complex. The first feelings are:

1. **Sense-feelings.** These are the feelings that are localized in the body and that are connected with the senses. The early life of the child is concerned chiefly with nutrition and growth, hence early mental life consists chiefly

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of sense-feelings. The natural appetites, as hunger, thirst, weariness, restlessness, are instinctive bodily cravings which are more or less painful and which result in pleasure when satisfied. With the development of the intellectual life and the accumulation of ideas, the association of ideas and sense-feelings result in

2. Emotions. This form of feeling is more complex than sensation. It arises from ideas rather than from physical stimulation. It has its origin in the reproduction in the mind of some pain or pleasure, and always tends to find outward expression. Thus the emotion of *love* originates in the mental association of a person with various pleasurable sensations, and it tends to express itself in favors and blessings. The association in the mind of an object which threatens bodily injury and the imaged feeling of pain that has resulted from previous injury, gives rise to *fear*, which tends to express itself in flight. The mental association of a person that thwarts activity or opposes gratification with the feeling of pain that follows an injury, produces an emotion of *anger* or revenge. The natural expression of this emotion is an act of destruction of the thwarting object or person. Other emotions are re-

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spect and *sympathy*. As the mind is further furnished with ideas and judgments, a still higher form of feeling appears in the so-called

3. Sentiments. These are feelings of pain or pleasure that accompany ideas and their relation to one another. They are less intense and more enduring than emotions. There arises a pleasurable feeling in the acquisition of knowledge and the discovery of truth. This is called the *intellectual* sentiment. With the recognition of the agreement of an object with an ideal standard of form or color, we have the *aesthetic* sentiment, or the feeling that accompanies apprehension of beauty. Again the feeling that arises from a comparison of an act with an ideal standard of conduct gives rise to the *moral* sentiment. Moral feeling is the highest type of feelings. The great majority of persons live in the lower feelings. They are dominated by the pleasures of the body, or are animated by the egoistic emotions of anger and hate. It is the privilege of the teacher to introduce the child to the altruistic emotions of love and sympathy, and the noble feelings that accompany right action. The recognition of the higher feelings is the basis of culture and right character.

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The Sentiments Explained. When a feeling is excited by an idea, we call the feeling an emotion. When an emotion involves the exercise of judgment or reason we have sentiment. Emotions are sudden, transitory, and overmastering. Sentiments are less active and more enduring. Sentiments are feelings called forth by the recognition of an ideal, intellectual, æsthetic or moral.

Classification. The *intellectual* sentiments deal with the standards of truth, the basis of the science of logic. The *æsthetic* sentiments deal with standards of beauty, and are considered in that branch of knowledge called æsthetics. The *moral* sentiments arise from social relations, and have to do with an ideal standard of conduct. Questions of conduct in relation to an ideal of behavior and character constitute the subject matter of ethics. The *religious* sentiment is a moral sentiment which grows out of our relation to God.

Morality of Childhood. The child early exhibits tendencies toward right or wrong. These tendencies are the result partly of heredity and partly of his environment. The child is at first the creature of instincts and impulses. As these impulses become regulated by

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an enlightened will, he is said to become moral. Children borrow their moral ideas from others. They manifest curious moral inconsistencies and contradictions. Their moral standards are erected gradually and sometimes very slowly.

The problem of the teacher is complicated by the fact that no two pupils exhibit the same moral conditions or capacities. Side by side in the same class are persons with widely different tendencies, with widely differing conceptions of right and wrong, and with many erroneous ideas gained from their surroundings in the home or on the street. Many children are not so much immoral as unmoral. The teacher must help them to see the consequences of their acts, to appreciate the value of motives, and to honor and educate their conscience. An appeal to honor, however, where there is no proper standard of honor is futile and disappointing.

Development of the Moral Judgment. The child is at first without moral judgment. He is only potentially moral. His early ideas of morality arise in relation to parental law. His ideas of right and wrong grow out of his obedience to customary commands enforced by penalties and rewards. The law of the home

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is later supplemented by the law of the community personified by the policeman. Batting a ball through a neighboring window brings many a boy into contact with a superior power which may exact a penalty from him, and thereby quicken his respect for social relations and enlarge his power of moral perception.

Social games also teach children moral distinctions. To take part, they must have respect for rules which require fair play. Through plays and games the child's social horizon is widened, and he learns voluntary cooperation and increasing respect for the rights of others.

The time comes, however, in the development of the child, when the command, "Thou shalt not" of external authority must be exchanged for the spontaneous obedience to a self-imposed law. This is true morality when he makes the moral law his own by giving himself in voluntary obedience to its spirit. It is a free choice of a course of action which appeals to his judgment as conserving the true interests of himself and others.

At first, relatively few acts are conceived as objects of moral value. Progress in morality consists not only in a gradual elevation and a

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greater distinctness of moral standards, but also in the inclusion of more and more acts among those held to be of moral worth. The true conception of morality is that no acts are indifferent. Perfect morality is realized in religion, which calls forth the injunction of the apostle, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Teaching Morals. Herbart is quoted as saying that education which does not have morality as its supreme end must result in hopeless confusion. The teacher's great work is to develop in the mind of his pupil proper ideas of right and wrong, and make these ideas effectual in life. Moral instruction may begin in the teaching of manners. Good manners imply a recognition of others, and enter into agreeable companionships. Courtesy and a recognition of the forms of social intercourse are not only virtues in themselves, but lead to other and higher virtues. To be thoughtful of others, to respect their rights, to be generous and modest, to appear well at the table, in the parlor or on the street, are an important part of one's education.

Moral instruction involves also the develop-

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ment of the feeling of obligation. It is a feeling that what can be done to benefit others is a duty. The teacher must clearly define the duties owing to self, to others, and to God. He will develop the obligation to respect life, to avoid interference with others, to have regard for the character and the property of others, and to respect the truth. Truth is at the basis of all morality and the foundation of character.

Moral instruction makes use of the motives of pain and pleasure, but does not rest with these. To do the right from a hope of reward, or from fear of punishment, is not morality. The right must be chosen for its own sake, or because it is right. The teacher must make his final appeal to the moral sense of the pupil. He will secure the growth of the moral sense by providing for its exercise. He must recognize the conscience of the pupil and seek to arouse it rather than to force it.

Moral training will make large use of the feeling of sympathy. This feeling, at first only incipient, may develop into a powerful emotion, and become a strong incentive to moral action. Emphasis upon the Golden Rule tends to cultivate sympathy. As he thinks of

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himself in the place of others, the child becomes less cruel, the youth more considerate of others, and the man less harsh in judgment and action.

While morality may be inculcated by wise instruction, it is more fully developed in the pupil by example. The conscious or unconscious imitation of the acts of parent, teacher or friend is more potent in moral training than much scolding, intimidation, or any amount of exercise of authority. Children assume with wonderful alacrity the acts of those who show interest and sympathy and appreciation.

The Conscience. Conscience is the activity of the soul in self-judgment. It is the self in the act of judging itself. It is the voice of the true self speaking on matters of conduct. The conscience testifies in connection with every act-committed or purposed that is apprehended to have moral quality. It says, "That is right," or "That is wrong." In times of mental and moral clearness, it speaks in thunder tones.

The activity of conscience is twofold. It is the activity of the intellect in judgment upon an act compared with a standard of conduct set up in the moral law. In this judicial ca-

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capacity conscience is both accuser and judge. When one arraigns himself before himself, conscience accuses, and condemns or acquits. Conscience is also the characteristic feeling that accompanies the exercise of moral judgment. It is the feeling of approval or disapproval, and is especially marked in connection with past acts in the feeling of remorse, which is one of the most intense of the emotions. When the judgment passes a severe sentence of condemnation, and the consequences are wholly beyond recall, remorse may pass into the feeling of despair.

As conscience is part of the mental endowment of an individual, it may be said to be God-given. In so far as it may be developed through the exercise of judgment and feeling, it is the product of education. An enlightened conscience is a truly educated conscience, which apprehends clearly the moral law, the obligation of the individual to observe it, and the motives and likely consequences of his acts. A good conscience is an enlightened conscience, and follows one's effort to live according to his best judgment and truest feelings. A seared conscience is the result of a perverted moral judgment and a loss of moral feeling. It is a

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confusion of moral distinctions and is really a blunting or destruction of the moral sense. It may result from deliberately calling wrong right and right wrong, or from a mere neglect to recognize the authority of conscience or to obey its voice. This moral derangement is the penalty of being untrue to the laws of our being, and to God who wrote the laws in the human soul, and leads to moral suicide.

Development of the Conscience. The teacher may look upon his work as that of developing in his pupils a good conscience. To be conscientious implies the habit of reflecting on the motives of conduct, and also extreme care with regard to outward acts. It is to ask one's self, "Did I do the right act with the right motive?" "Is my life on the plane which corresponds to my ideal of what life should be?" This process of self-examination will call attention to the general principles of his conduct, and awaken him to a new sense of duty. A teacher may at proper times help a student to study his own motives, and to view his general attitude toward life.

While a study of the inner life is usually helpful, it may indicate a morbid state of mind. Teachers of adolescents passing through

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the storm and stress period must use great caution at this point. On the whole it is better to direct the mind of the youth to some external type than to fix the attention upon the inner motives. Here is the opportunity of the teacher to hold up as examples of right action and right motives the heroes of the past, and especially and always the Hero of the ages, the Ideal of all ideals, the Man of Galilee.

Childhood Conscience. The sense of right and wrong appears early. Conscience is active often at the age of four. It shows itself in confessions of wrong-doing. "I couldn't rest until I told you." The parent should encourage this exercise of conscience. Not a scolding or punishment should reward such confession, but caress and counsel. Merciful and loving treatment from father, mother or teacher may make it easier for him to acknowledge his sins to his heavenly Father "who upbraideth not."

The youth may seem to have no conscience, but he keeps it hidden behind a rough exterior. It can be appealed to not in vain. During the years of the reasoning period—from sixteen to twenty—is a critical time for the conscience. The tendency to reason is strong. The young man may reason with his conscience. He may

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trifle with conscience. He may refuse to act upon its advice when he is convinced of the wisdom of its counsel. New environments, larger outlooks, stronger temptations may obscure the bright ideals of life, and confuse the voice of conscience. How needful a teacher who knows how to help, and who knows how to secure the assistance of the great Helper!

Adult conscience often presents strange anomalies. Some men have a double or even a multiple standard of morality. They may denounce stealing and fraud, and yet smuggle goods through a custom-house. They have a general standard of honesty, and another standard as shrewd business or professional men. The teacher of adults will try to point out such inconsistencies, and secure the acceptance of a principle of action which will unify all conduct. An inconsistent Christian may be honest or ignorant in his inconsistency, but he is a reproach to the cause he professes to love.

Moral Evil. Moral defects may be considered either as overt acts known as sins or crimes, or as flaws of character. A superficial judgment would be to regard the sinful act as of more importance than the sinful condition

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of the heart. But Jesus taught the deeper conception of morality, which attaches as much significance to the evil in the heart as to the evil in the outward act. The Christian standard of morality, further, recognizes that an act which is outwardly good may in reality be evil if it is not done from the highest motive.

Sin is moral evil in its widest sense. Crime denotes offenses against society which are recognized by law. One may be moral in the eyes of the law and yet be a sinner before God. Sin is always attended by evil consequences, which in one way or another involve the perpetrator. Guilt always recoils upon the head of the offender in some sort of punishment which asserts the majesty of the law. This punishment of whatever kind ought to lead to repentance and reformation. Real reformation begins with God's pardon and regenerating power.

Religious Sentiments. Moral sentiments grow out of our relation to others. They are the feelings of rightness, wrongness, and obligation or responsibility. They accompany our conception of an ideal moral order in the world. Religious sentiments are moral and social in their nature, and grow out of our conception of God as a perfect personality, with

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whom we stand in social relation, and who reveals to us the possibilities of personal character. In religion we recognize God as an object of worship, love and obedience. Religion has an intellectual element. It recognizes God as summing up the rational and moral order of the world in Himself a person. True religion makes a powerful appeal to the emotions. Over emphasis of the intellectual element leads to a mere religious philosophy. Over emphasis of the emotional element tends to fanaticism and mere emotional excitement. The religious sentiments are reverence, peace, faith, and love. They are powerful emotions, and are incentives to the noblest actions and most heroic endeavors. The teacher can inculcate habits of reverence, faith, and love. The discipline in the Sunday-school, and the dignified order in every religious service, the stately hymns and devotional prayers, should suggest unmistakably to the child heart a reverential attitude toward God.

The religious sentiments of peace, faith, and love can be known only in religious experience. In religious experience, the feeling life of the individual reaches its climax. Conscious relation with God, our Almighty Father; conscious

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fellowship with Christ our Elder Brother in the tremendous work of human redemption; conscious communion with the Holy Spirit in His purifying and ennobling operation in the heart, occasion feelings which are inexpressible and uncontainable. In contact with God is realized that *peace* that passes all understanding, that feeling of harmony and reconciliation which follows the full surrender of the will. *Faith* begotten in the soul is that feeling of absolute trust in the power and love of the Infinite, and that assurance that, out of that which is, will in His own good time come that which ought to be. *Love* also finds its richest meaning in religion. It is an intense feeling of satisfaction that comes from a consciousness of God's love and care for us under all circumstances, and of rightful fellowship with Jesus Christ through similarity of character. True religion is not merely a matter of creeds or deeds. It is not morality even at its best. It is a genuine love. The Sunday-school teacher will not be satisfied with inculcating morality, but will labor to bring every student to know the love of Christ which passeth knowledge that he "may be filled with all the fulness of God."

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TOPICS FOR STUDY

1. In what way may ideals of character be best presented to a child?
2. What kinds of conscience are mentioned in the New Testament?
3. Explain the authority of conscience.
4. Show how music may be employed in developing religious sentiment.

Part II
THE TEACHER

I

WHAT IS TEACHING?

To be a teacher one must have obviously a more or less clear conception of what teaching is. Few persons are born teachers. Fewer still become such by accident. Most teachers become so by considering carefully and obstinately the aim and the method of teaching. They are constant readers of books on teaching. They become acquainted with the philosophy, the science, and the art of teaching.

The Philosophy of Teaching. Philosophy deals with problems of life and knowledge. Teaching rests upon a philosophy that holds to the worth of human personality. It holds that persons are superior to things. It holds that things may be known and this knowledge may be communicated or taught. The belief in the worth and dignity of personality is the explanation of the labor and sacrifice of the teacher. If this view of life is obscured by a materialistic conception of life, the real motive of teaching is gone. The real teacher

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values the growth and development of the personality of his pupils above professional prestige, financial returns, or social standing. The Savior magnified the worth of children when He said, "Suffer the little ones to come unto me;" of youth when He cast the unclean spirit out of the girl, and when He raised the young man to life. His whole thought in His life and His death was for persons, for the salvation and perfection of personality.

The Science of Teaching. Science is classified knowledge. When the facts of plant life become classified on the basis of form and structure and conditions of growth, we have the science of botany. The science of botany is a better basis for profitable agriculture or horticulture than empirical botany. Teaching as a science is the gathering and classification of the facts of childhood and child development. The last decade has seen great progress in the science of child psychology. Every teacher should be acquainted with the great facts of child nature and child nurture which patient research is bringing to light. The science of teaching is far from being a closed science.

The Art of Teaching. Teaching is both a

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science and an art. Art is the power of adapting means to desired ends, the power of successful performance. It is conceivable that one may know the science of harmonious tone production without being a musician, and likewise one may be recognized as an expert in artistic taste and form without being a sculptor or painter. So one may know the science of teaching and be a failure as a teacher. Practise is required and certain adaptation of means to ends based upon scientific laws. Art is developed by experience. But it must be thoughtful experience, critical experience. The teacher who has ceased to be critical of himself and of his product has ceased to be a teacher of power. An artist must possess a certain love and sympathy whether he deals with pigments or pupils. Many a teacher-artist has become so by steady, patient practise.

Pupil the Center of Interest. Teaching depends upon ever holding the pupil as the center of interest and effort. The curriculum is important in teaching and some have erred in allowing their interest to dwell upon the curriculum. Class interest is important and some would-be teachers have been rudely awakened to the hard truth that entertaining

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is not teaching. Class discipline is important, but who has not discovered that pupils may be perfect in deportment with eyes fixed upon the teacher in the most approved manner and that their minds were millenniums away from the lesson of truth. Likewise laborious lectures, learned dissertations, wondrous displays of oratorical and dramatic ability may exercise and benefit the teacher, but the pupils come and go as unchanged as the proverbial door upon its hinges. As Christ in His teaching on one occasion set a child in the midst, so in our teaching all our teaching activity must be child-centered. All else may be sacrificed if only he comes to know and do aright. Check up occasionally on the product.

Teaching Causing to Know. Teaching has been defined as causing to know. It is causing the pupil to know. It cannot be assumed that the pupil knows the lesson because the teacher can state it clearly. The inexperienced teacher makes a brilliant recitation with the book before her, and is surprised to find later that the pupil has not been caused to know. Self activity is the secret of growth. The skilful teacher knows how to present the teaching material, that mental activity results, the

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play of the imagination, the correlation of the new with the old, the enlargement of the emotional life, the new choice or the quickening of the old decision. Did I teach to-day? That depends on whether I caused any one to know. No learner, no teacher.

Causing to Be. Infinitely harder than causing to know is causing to be. A Sunday-school teacher undertakes to perform the difficult task of causing to be. The lesson is a spiritual and moral lesson. Socrates thought that to know was to do. He thought that self-interest would dictate that moral action would follow knowledge of consequences. And much present teaching proceeds on the same assumption. But who does not know that morality is more than an enlightened self-interest. The Sunday-school teacher undertakes to cause his pupil to be. He sets for himself the task to so introduce him to the Christ at such a time and in such a way that he is attracted to Him thenceforth. The teacher conceives it his privilege to introduce Jesus as a personality so noble, so strong and so transforming that his pupil will see it his greatest privilege and greatest joy to become his voluntary and loving bond-slave forever. This is causing to be.

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It is a great and holy service to fixate the attention of pupils upon the Christ and say, "Behold the Lamb of God, which taketh away the sin of the world."

"Since my eyes were fixed on Jesus
I've lost sight of all beside,
So enchained my spirit's vision
Looking at the Crucified."

Jesus the Master Teacher. A study of the teaching methods of Jesus reveals to us the Master Teacher. He understood both the science and the art of teaching. Modern pedagogy is but an unfolding of the teaching process of Jesus. He understood the art of story telling and made large use of parables. He was effective in His figures of speech, of simile, of contrast, of hyperbole. He knew the use of illustration, of object lessons of stern and telling application. What is more awful than His denunciation of the hypocritical Pharisees, and what is more tender than His lament over Jerusalem? His character and his words changed the course of men's lives, and when He looked on Matthew the renegade Jew and the traitorous and despised associate of the looters of his own country and said, "Follow me," Matthew

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left all and arose and followed Him to the very end.

TOPICS FOR STUDY

1. The field of child psychology.
2. Principles of teaching illustrated in the Parable of the Sower.
3. Child-centric education.
4. Pestalozzi.
5. Herbart.

II

GENERAL METHOD OF TEACHING

As the work of the teacher is commonly understood to be that of directing the student in the acquisition of knowledge, it may be well to inquire what knowledge is and how it is acquired.

Knowledge and Life. A most important consideration for every individual is to become acquainted with the facts of the world into which he is born. These facts are many, such as the earth, soil, stones, animals, seasons and persons. Adjustment to this environment of facts is necessary to life. He must know how to use those that are helpful and to avoid such as are harmful. Knowledge, therefore, is a matter of foremost importance, if he is to survive.

Knowledge and Facts. As the mind comes into contact with facts, knowledge arises. Knowledge, however, is not given by the facts. It is not merely an impression of things upon the mind. It is not correct to say that the mind is a sensitive plate and records pictures of

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things which are presented to one in life or in description. Knowledge is not a photograph.

Knowledge arises in the mind in the process of experience. Some facts exist that have no significance for us, and hence do not exist so far as we are concerned. We do not know them. Facts are necessary to knowledge as materials for experience. In experience man develops for himself, in his mind, a tool with which to meet his needs, and this tool we call knowledge.

The Place of the Teacher. It is clear from the foregoing that it is not the task of the teacher to impart knowledge. Knowledge is not given out as a commodity. Telling is not teaching.

The teacher may be sure that the mind of the pupil will in its experience with facts react upon these facts. The teacher supplies an environment and the pupil will make his own knowledge. He will provide such conditions as will require the pupil to use his mind in ways that seem to meet some need. The mind is like the plant. It feeds upon its environment. The gardener provides soil and sunshine and water for the plant, and it feeds and grows by force of its own nature. So the

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teacher directs the pupil to the facts, and suggests methods of dealing with them, and trusts the results to him and his mind.

The Nervous System. The nervous system assumes large importance as the meeting place between the external world of facts and the knowing mind. It is composed of sensitive cell-bodies varying from a fraction of an inch to a yard in length. The gross structures of the nervous system are the brain with its several parts, the spinal cord, the sensory nerves connecting the brain with the sense organs, and the motor nerves connecting the brain with the muscles. The sensory nerves at the surface of the body are known as end organs or senses. Without the senses there could be no contact with the outside world, and hence no knowledge.

The Senses. The special senses, arranged in the order of their value for knowledge, are sight, hearing, touch, taste and smell. These various sense organs are remarkable contrivances, sensitive to energy under its different manifestations. Objects coming within range of the sense organs produce in them a nervous stimulation which is communicated along the nerves to the brain. This nervous excitement

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makes an impression upon the brain which in some mysterious manner calls forth a response in the mind. This response or reaction is termed a sensation, and is the simplest element or experience of mental life.

Sensations and Percepts. The nervous mechanism is a wonderful system of communication between the outside world and the mind. Reports from the outside world are going in night and day. These reports or impressions reaching the brain are not only reacted upon by the mind but also interpreted. The mind reads meaning into the sensation, and refers it outward to some object. This interpretation by the mind of sense impressions is called perception, and the products of this act are called percepts. We notice, therefore, that sensation is a passive state, while perception is largely an active one. Sensation supplies materials in the form of sense feelings; perception works up these materials into an orderly world. Every individual in an important sense creates his own world by the way he interprets and refers his sensations. He creates not only his external world of objects, but his intellectual and moral world as well. It is the rare privilege of the teacher to assist the pupil to

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interpret his sensations, and so help him to create the right kind of world. The world must be made of the materials which enter in through sensation and perception. Rightly to guard in sensation and to guide in perception should be the aspiration of every teacher, that his pupils may create a world for themselves which will yield the richest satisfaction for this life and the life to come.

Importance of the Senses. Our world then, whatever it may be, is constituted of organized sensations. They are the ultimate facts of mental life. They are the foundation stones in the structure of knowledge, or rather the materials out of which it is built. The training of the senses, therefore, assumes a real importance. If sensations are scanty, vague and indefinite, the structure of knowledge will be vague, without beauty or order. It has been said that "there is nothing in the mind that is not first in the senses." And certainly accurate memory, vivid imagination, clear thinking, are all conditioned upon rich sensations and clear perceptions.

The mental life of children is largely an accumulation of materials. They are concerned with building up an objective world for them-

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selves. Their normal mental activity is in the region of sensation and perception. The first work of the teacher of young children is the proper training of the senses. This training develops the powers of observation and brings a richer and clearer body of materials to furnish the mind and beautify the soul.

The Training of the Senses. Senses are trained by coming into contact with objects. A description of nature, however eloquent, will make small impression upon the child's mind. Memorizing dead facts regarding things and places will awaken no vitalizing sensations. But in the companionship of a true teacher and under his guidance, to look upon the imagery of cloud and the splendor of the sunset, to wander through field and forest and listen to the symphony of myriad-voiced nature, to smell the woodland, and feel and handle and touch, is to train the senses to observe and identify, and make them accurate and delicate for any demand of practical life or general culture. In this manner the parable of the sower of the soils could be taught in some planted field, the children handling some seed and sowing it broadcast; the ark of the covenant could be taught from a model or draw-

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ing in right proportions; and the altar of incense could be made real and suggestive with a few coals and a bit of spice or aromatic gum. Reach "Man-soul" through as many of the five gates as possible. *Exercise the senses by directing the spontaneous energy*, and the senses quickened by exercise will naturally and inevitably contribute the materials for distinct mental pictures and clear ideas which will be the enduring possession of the mind and heart.

Summary. The factors involved in the getting of knowledge may be summed up as follows:

1. A world of facts, available for observation.
2. Sense organs, affected by objects in characteristic ways, and occasioning sensations which constitute the materials of knowledge.
3. A reacting and interpreting mind which constructs objects and refers them in space and time.
4. A recognized need, involving for the self a material or social adjustment.
5. A directing teacher who suggests the need and the method of adjustment.

Knowing and Doing. The nervous system may be regarded as a unit, and in acquiring

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knowledge the motor nerves and muscles are employed as well as the sensory nerves. That means that doing is essential to knowing. Knowledge of physical well-being, mechanic arts, and fine arts, comes with practise in the gymnasium, in the manual training laboratory, and in the music and art studios. And it can be shown that all kinds of knowledge is conditioned by a doing of some kind on the part of the learner. Here is found the basis for the various kinds of hand work in the Sunday-school. And the real understanding of any truth must be accompanied by its practise in actual effort or in vital purpose. This fundamental principle of knowledge-getting is expressed in the words of the Master Teacher, "If any man will do His will, he shall know of the doctrine."

TOPICS FOR STUDY

1. How we know.
2. The contribution of Pestalozzi to the science of teaching.
3. The relation of perception to character. Hawthorne's "The Great Stone Face."
4. The training of the senses in perception. Color experts. Tea tasters. Touch of blind persons.
5. Knowledge through travel.

III

THE TEACHER'S PREPARATION

The following chapter is devoted to the teacher in his preparation of the lesson, and in his presentation of the lesson before the class. The general principles of teaching are considered, together with some methods of instruction which have been found useful.

The Necessity of Preparation. It is admitted that a teacher to be successful must give time and effort to preparation. Whatever qualities of mind or manner he may possess—ability, tact, or charm—these do not excuse him from preparation. He may have taught the lesson a dozen times, but each new coming before the class requires new preparation. Preparation, general and special, is required to beget in the teacher himself that confidence and assurance which is indispensable to successful work. Inspiration is as a rule largely a matter of preparation. Preparation is necessary to infuse confidence in the pupils. They accept the leadership evidenced by superior knowl-

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edge and follow with interest and enthusiasm. The preparation will be in proportion to the importance of the work. It has been said that it takes but little time to learn to shovel dirt into a cart, but it takes years and patience to plan a cathedral. Yet the planning of cathedrals is meager in importance to that of building character.

Selecting the Aim. In making preparation one may ask himself first of all, What is the aim of the lesson? What is it designed to teach? What am I to attempt as I stand before the class? What central truth shall I enforce? What final impression shall I leave? An answer to these questions should result in a clear and definite aim. With this aim or end in mind, let the preparation be made. With a definite aim, the teacher may escape unprofitable digressions. True teaching is pointed and purposeful, and does not float on the current of desultory discussion. After the aim is decided upon, the collection of materials may begin.

Collecting the Facts. The first work in the gathering of materials is to get the facts of the lesson. This will necessitate the reading and study of the entire chapter, section, or book.

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Read all the scripture text—parallel and related passages. Reread until all the facts stand out in clear detail. The accumulation and use of facts will make an accurate student and a resourceful teacher. Let the preparation rest upon a broad and comprehensive knowledge of interrelated facts connected with the lesson, rather than upon theories and opinions elaborated from isolated texts.

The Lesson Setting. The lesson setting is the place which the events and teaching of the lesson stand in relation to other events. The utterance of scripture truth grows out of particular situations, and is therefore connected with specific times and places. Many errors in the interpretation of scripture arise from a dislocation or lack of location of the lesson text.

The lesson setting involves:

1. Establishing the lesson in its time order. It answers the question, Where does the lesson stand in the succession of events in the life of the individual or the nation? This requires a careful study of history, and the arrangement of chronological outlines. Careful consideration of the time order is very fruitful in studying, for example, the life of Christ, the jour-

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neys of Paul, or the lives of the kings or the prophets.

2. Connecting the events of the lesson with contemporary facts. This answers the question, What was going on in the nation at the time the events of the lesson occurred? This demands a further study of history.

3. Location of the places mentioned on a map. This requires some attention to geography and map drawing. The accurate location of places will give the lesson reality. Biblical knowledge will soon evaporate unless associated with places readily located.

4. An understanding of the local color. This implies a knowledge of oriental life, ancient and modern, an acquaintance with foreign countries and peoples, and strange habits, customs and manners. This gives to the facts reality. A Sunday-school teacher should have easy access to a good Bible dictionary and a reliable commentary.

The Lesson Plan. The lesson plan is the blue prints of lesson construction. It is the expensive preliminary which is to guide in the organization and use of the materials in the message of truth suggested by the lesson. As useful buildings do not come into being extem-

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pore, but conform to a plan previously thought out, so a good presentation of the lesson must follow a well considered plan.

The lesson plan will consider a well thought-out approach. It will be short and concise and vary from time to time. The plan will include also doubtless a careful analysis and outline of the lesson. Division of the subject will wonderfully clarify the subject and reveal the high teaching points. The plan will also consider the point of contact with the class, how interest is to be aroused and maintained, how the truth is to be illustrated, and how it is to be applied. Plans are hard to prepare at first, but practise begets ability. Original plans are best. Every teacher should be his own architect.

Special Preparation. A teacher must make preparation that is not only comprehensive and full, but he must prepare also with reference to the special needs of the members of the class. They come in each Sunday morning from different conditions of home life, with different temperaments, temptations, hopes, and needs. The teacher will need to bring to one an arrow of conviction, to another a lesson of comfort or hope or trust. Hence he must teach every Sunday with an end in view, and

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plan his lesson for individual needs. Christ's teaching was to individuals.

Special preparation will require special prayer. The teacher will need to pray for his class, member by member. He must pray until their needs are real to him. He must pray until he carries a burning interest in the temporal and spiritual welfare of each pupil. He must pray until it begets in him a strong desire to supply a helpful ministry. And finally, he must pray until the lesson comes to his own heart with freshness and power. And with truth gripping his own heart, with a deeper consecration, a stronger love, a more buoyant faith, and a richer joy, he may go before his class with strong assurance of divine approval, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Recognize the Different Grades. The teacher of each grade must prepare to meet the needs of the various ages. The primary teacher must plan her object lessons, select the memory passages, movement exercises, and stories. Telling stories is an art that can be cultivated. Telling the stories over several times to a chair during the week is helpful. Practise will do wonders in word-painting.

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The teacher of the Juniors must prepare in such a way as to arouse interest or he will be a conspicuous failure. Lectures on doctrine and exposition will not appeal to them. He must know them and the world in which they live.

The teacher of Intermediates must keep in mind the peculiar needs of that age and prepare accordingly. Thus every age as well as every lesson has its problem.

The teachers who succeed are the teachers who prepare. They do not depend upon the inspiration of the moment, upon lucky answers or brilliant impromptu, or a hasty glance at the lesson on Saturday night or Sunday morning; but they put forth the necessary effort persistently and conscientiously, and later find that the ability and inspiration are theirs in sufficient measure.

TOPICS FOR STUDY

1. What is the aim of next Sunday's lesson?
2. Present an analysis of the next lesson.
3. How would you launch it?
4. What special need of your pupils will you try to meet?

IV

PRINCIPLES AND METHODS OF TEACHING

The data of psychology, the intellectual activities, the feelings, and the will, give us the general laws of soul development. Upon these rest the following seven general principles of teaching:

Teaching is Eductive, Not Creative. All the activities of the soul exist in the child at birth. But they exist only in germ. Their development is the work of education. Teaching creates nothing. It only assists in unfolding what is wrapped up in human nature.

Real Instruction is Graded. True teaching is directed to the nutrition of those activities which are at the time most active. They do not all start out at the same time. As each new possibility manifests itself, nourish it with especial care. When memory is at flood-tide, exercise it to the limit; later on pay more attention to reasoning.

Growth is by Exercise. True teaching secures activity in the pupils' minds. Exercise

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is the law of growth. Muscle grows strong by exercise. The arm of a blacksmith acquires power by use. So every power of the mind is developed, strengthened, and matured, by exercise. Mental and moral power is not an accretion, something plastered on; it grows from within. The class period is not the time for the teacher to exploit his learning or his accomplishments. To lecture is not always to stimulate thought. The former is infinitely easier than the latter. The great teachers are those who have assisted their students to bring thought to the birth. They have stimulated the class to ask questions, express opinions, tell the lesson story, and settle things for themselves. The Great Teacher said, "*Which now, thinkest thou, was neighbor unto him that fell among thieves?*" And when His pupil had thought and made reply, He said, "Go, and do thou likewise." The father who holds the board while his son drives the nails may spoil a board or two but he is making the boy. Of how much more value are boys than boards? The perpetual question for the teacher is, "How can I make my pupils think; how can I make them feel and do?"

Accommodation of Material. True teaching

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discriminates in the presentation of teaching material. A child does not grow by forcing food down his throat. The fact of an appetite makes this unnecessary. The person does not exist who does not have some kind of mental appetite. Children have strong appetites for stories, their grandfathers for doctrines. Good teaching is largely a matter of presenting the right material in right quantities at the right time. Then response is certain and growth inevitable. Mental appetite and growth are based upon well-known principles.

From Concrete to Abstract. True teaching proceeds from the concrete to the abstract. The child's world is a world of concrete things—of objects, acts, and qualities. Objects produce in the mind ideas, and ideas call for words to name them. The order is objects, ideas, words. In the primary grades teaching must begin with objects; later, when ideas and words and things have become thoroughly associated, the teaching process may go on by words and the elaboration of ideas. Reason deals with the relation of ideas. Begin with a biography, a narrative, a history; with Moses, David, and John; and later take account of the higher thinking activities and emphasize in

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your teaching the abstract qualities of meekness, courage, and love.

Professor Brumbaugh gives two illustrations of teaching that bring out this point. "Teacher A says, 'Children, it is noble, good and grand to be kind and helpful to those in need. This is all the more true when the person is a cripple. I want you to remember this, and always try to be on the lookout for chances to render such aid.' Teacher B says, 'Children, one cold Sunday morning in December, when the pavements were icy and dangerous, an old man was slowly making his way to church. He was a cripple. He trembled as he leaned on his crutch and cane. At the steps to his church he set his crutch and cane upon the icy stone and endeavored to lift his weak and trembling body to the next step. His crutch slipped on the ice. He almost fell. Thus several times he did his best to enter his church. Each time he slipped and with pain recovered himself. Just then a college boy came that way. He saw the old man in his struggles and, hurrying forward, put his arms gently around the poor cripple, lifted him carefully to the vestibule, opened the door, set the old man down, and walked hastily away. Tell me, children, what

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do you think of the college boy? Tell me also, if you care to, what would you have done if you had been there?' ”

Compare the method in this illustration with that of Jesus with the lawyer who asked, “Who is my neighbor?”

From Known to Unknown. True teaching proceeds from the known to the unknown. A fact may be clear to the teacher, but unless it touches the child somewhere in his personal experience it has no meaning to him. What has been a part of the child's experience the rather excites his interest and therefore becomes a starting point from which to follow a line of thought. Find the pupil's point of contact with the world of sense or knowledge, and in your teaching start there, and lead by simple steps to the understanding of the new. To teach the lesson of faith in God, begin with the child's trust in his father; of Christ the Good Shepherd, with his knowledge of sheep.

Repetition. True teaching recognizes that retention depends upon constant repetition. Impressions upon the mind deepen by repeating. Repeating facts, scripture passages, summaries, and classifications is essential if the lessons are to become permanent possessions

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of the pupil. We would teach not for a day, but make our impression of truth indelible. A teacher may use different plans and methods of review. He might have a rapid review each Sunday. A good teacher is a drill master. He sees to it that his pupils know some things well.

Educational Methods. Educational principles are unchangeable. They are the same in every land and in every age. They may be discovered, but not invented. Educational methods are more flexible. They rest upon educational principles, and grow out of the tact, originality, ingenuity, and skill of the teacher. Out of the thoughtful experience of the most successful teachers have come certain methods which are recognized as of prime importance. The existence of normal schools and normal training classes suggests that the educational process may be learned. Without a knowledge of the best methods teaching is wasteful—wasteful of time, wasteful of energy, and awfully wasteful of material. He who works with souls should know his art more thoroughly than he who fashions diamonds.

The Story Method. Five methods of teaching are employed. The story method is the best

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method for the primary classes. The teacher tells the lesson story and illustrates it. The lesson stories should be complete in including a whole life or a whole event or a whole book. Let the story lead up gradually to the climax. Keep the story moving by keeping close to the doings and sayings of the actors. A story must not drag from too much detail. The point should be very clear, so clear that the student can make the application himself.

A story-teller must cultivate the visualizing power so that he can see and feel the actual situation of the story. Sometimes he must adapt a story to special needs and special occasions. This involves the shortening in some places and filling in and expanding in others. His preparation will largely consist in practising the stories beforehand. The masters of this art have not been afraid to practise a story a dozen times in their rooms before trying to tell it to their class. Thorough familiarity is the secret of readiness and dramatic power. When you find an effective story use it frequently. The story method can be used to some extent with classes of all grades. Who does not like to hear a story well told? What is more interesting than the Bible stories of David, Moses,

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Daniel, Job, Samuel, Mordecai, and the prodigal son?

To know how to tell a story well is regarded by some as the most important qualification for teaching children. Stories are the way to their mind and heart. He must know this great art who would enter in.

The Recitation Method. This presupposes the assignment of specific tasks and the recitation either oral or written. It implies a textbook, either the Bible or parts of the same. The object of this method is to induce previous study on the part of the pupil. The work of the teacher by this method is not so much giving instruction as hearing recitation.

This method is good with juniors and intermediates, in storing their minds with Bible facts. It is used to secure memorization of sections of scripture, facts of Bible geography and history. To induce pupils to home study, be very definite in the lesson assignment. Call for the recitation of the assigned portions and commend the good work. Do not expect too much.

The preparation of good outlines in advance is helpful. Let the outline for a quarter include a definite number of passages of scrip-

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ture, certain hymns, historical data, and geography work to be memorized. A public concert exercise at the end of the quarter helps to stimulate interest and keep up enthusiasm. This method is of great value in the hands of an honest teacher, but is easily abused.

The Conversation Method. This method substitutes extempore questioning and discussion for assigned work. It consists of asking suggestive questions so that the pupil may discover truth for himself. It stimulates mental alertness and activity. This is teaching of the highest type. It is the method of Jesus and of Socrates. It demands skill in asking questions. The teacher must have an objective point, and select questions that will lead to the end in view. In preparing to teach the lesson on "Paul and Silas in the Philippian Jail," he might consider the following as proper questions: Have you ever visited a jail? Tell of a visit to a penitentiary. Did you ever know of any person sent to jail? Why were Paul and Silas in Philippi? Were they disturbing the peace? Had they committed any crime? Did you ever see a fortune-teller? How did the preaching of Paul affect the business of fortune-telling? What businesses do you think

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the gospel would interfere with? What effect does it have upon God's work to imprison His workers?

Recall the life of Bunyan. Does God care for His own? Refer to Daniel, Peter. What may we expect if we are true to God?

The great defect in this method may be the teacher's lack of preparation, and the consequent drifting of the discussion into idle and fruitless wanderings.

The Lecture Method. Here the teacher instructs by conveying information and making direct application of the truths of the lesson. He uses the scripture set for the lesson as a text and delivers a lecture sermon. With large classes this method is used to good advantage, as well as with pupils who cannot or will not take time for preparation. A teacher of such a class needs, in addition to a ready knowledge of the Bible, and familiarity with the principles of exegesis, to be a fluent speaker and a man of wide reading and broad knowledge. This method is popular and much used, but as no study is required usually few permanent results are secured.

The Seminar Method. By this method students investigate topics of study set by the

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teacher. The topics may constitute a course. The method appeals to mature students who have access to a good library and who are possessed of the investigating spirit. It requires a thoroughly trained teacher. There is nothing more delightful and permanently useful than an extended course by this method on some subject like Old Testament Prophecy, the Early Christian Church, or the Epistles of Paul.

The Combined Method. It is probable that the best success is by the use of all these methods. The successful teacher assigns lessons, calls for recitation, assigns topics, calls forth opinions from members of the class, gives illustrations, and sums up the lesson in a final appeal. A method which will secure home study, and combine instruction and recitation will be most satisfactory in most instances.

A Good Teaching Plan. One of the best methods of teaching the lesson is known as Herbart's method. This method is based upon the laws of mind, and finds endorsement by many authorities on method. This teaching plan falls into five logical subdivisions or steps, each having a part in realizing the purpose of the lesson.

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1. Preparation. The purpose of this step is to revive in the pupil's mind whatever ideas he may have regarding the lesson under consideration. It does not have to do with the personal study of the teacher but with the preparation of the class for the reception of the new truth. To do this the teacher must have an acquaintance with the pupils—their reading, experiences, their interests—so that he may know what these ideas are. These ideas may be drawn from previous lessons, or may be material which has never been used in the class before.

In preparing for the lesson, "Paul at Philippi," the teacher may ask, "Where did we leave Paul last Sunday?" or, "What places have been touched by Paul thus far on his journey?" Or he might recall to the class the work of Livingstone and Stanley in opening up Africa, or show that great movements sometimes have apparently insignificant beginnings.

Familiar ideas constitute the soil in which new ideas grow and germinate. They are the only soil in which the seeds of thought and truth will grow. No soil, no fruit. This step is based upon the educational principle, "from

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the known to the unknown." Be sure that the ideas recalled are really similar to the ideas you wish to teach, and do not let the first step consume too much time or run into irrelevant channels. This step ends by calling attention to the fact that from the student's standpoint additional knowledge is desirable. "We must see now how the gospel seed grew on European soil," or, "Paul was expelled from Antioch, assaulted at Iconium, stoned at Lystra; we must find out now whether his treatment at Philippi was more encouraging. So we gladly follow Paul to Philippi."

2. Presentation. In this step we get the new material of the lesson for the day before the class. We bring the new and place it beside the old which was called up in the "preparation."

The method will vary with the different ages. With the primaries the new material will be presented by stories, with the juniors and intermediates by question and answer, and with the adults by the combination method of recitation and lecture. Make the presentation vivid by keeping close to the facts. Weave in a wealth of detail, and employ a lively manner. This is the place for facts and

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plenty of them, and for the use of objects, maps, pictures, and models.

If the lesson is on the "Riot at Ephesus," the teacher will bring out the chief facts regarding the size, importance, and history of Ephesus; the ancestors, intelligence, and occupations of the inhabitants; the temple of Diana—its history and wealth. Locate Ephesus on the map and exhibit some specimen images or pictures of the temple of Diana and the shrines. Present in detail the seizing of Paul's companions, the great confusion, and the speech of the town clerk. Draw out by questions what knowledge the pupils have, and supplement it by additional information.

3. Association. This step involves the relating, connecting, or interweaving of the new facts with the old. The new facts unrelated would have no value for memory or comprehension. We recall at this point that knowledge is a web. The new must be knit up or woven into the old or it will be lost. The new is therefore associated with other facts and ideas, and relations are discovered and emphasized. This is the place for illustrations and comparisons. The teacher must be continually in search of good illustrations. Here is where

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the teacher of wide general knowledge has the advantage. He can draw from many sources for his illustrative material.

In teaching the last lesson referred to we compare the antagonism to Paul of the masters of the soothsayer at Philippi with that of the silversmiths at Ephesus; Paul's relation to civil authority on various occasions; his courage in different places; how the uproar raised by the enemies of the gospel in various localities widened the sphere of its influence.

4. Generalization. If the foregoing steps have been well taken, this step is natural and easy. It consists of drawing a general principle from the individual facts which have been treated in the presentation and association. The pupil should draw the conclusion for himself, and state it in his own words. The teacher can then restate it more clearly if necessary. Generalization will be in the form of judgments. They should be short and clear. For example, "The gospel faithfully preached stirs the opposition of wicked men;" "The religion of Jesus disturbs false religions."

Generalization is the step that gathers up the rays of lesson teaching and brings them to a burning focus of general truth, in which

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form knowledge is held in memory and is ready to be applied.

5. Application. Generalization leaves us with a general law. But knowledge to be of value must be applied. Application carries the law into the field of practise. The teacher should take this final step so that the pupil will not only assent to the truth, but feel it, and feel it in such a way that it moves him to action. The truth must be applied so that it stirs the conscience, moves the will, and becomes a controlling principle in the life.

To make effective application, the teacher must know intimately his pupils, their needs, their struggles, their aspirations. Launched by a man who is sincere, who teaches out of a heart of sympathy and love and under the inspiration of the Holy Spirit, the application comes with moving energy and great power.

If forty minutes were given to the lesson period, the time might be allowed to the different steps as follows: preparation, five minutes; presentation, fifteen minutes; association, ten minutes; generalization, five minutes; application, five minutes. Sometimes the last three steps are combined with the second, the final appeal being reserved for the close.

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TOPICS FOR STUDY

1. The principle of physical growth.
2. What is the work of a teacher of gymnastics?
3. The principles Jesus used in teaching the woman at the well.
4. The principle Jeremiah observed in the use of the bottle and the girdle.
5. Teaching principles God used in dealing with discouraged Elijah.
6. Five good books on the methods of teaching.
7. A lesson taught by five persons, each contributing a "step."
8. The teaching methods of Jesus.

V

ATTENTION

Nature of Attention. The materials of our conscious life flow in from the outside world. Without interruption they sweep over the nerves to the central office of the brain. Consciousness, however, admits but few. While impressions are received from eye and ear and their sister senses, consciousness selects some and rejects others. This selective power of the mind is attention. While traveling I am absorbed in an interesting book. Presently I hear the rumble of the train; I smell the car smoke; I perceive that the car is uncomfortably warm, and I feel again the sorrow of separation from friends. The sound, the odor, the high temperature, the feeling—all were present while I was reading, but I perceived them not until the focus of consciousness shifted from my book to my surroundings. This selective power of mind by which its energy is focused upon one object or group of objects to the exclusion of others is called attention.

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Varieties of Attention. I continue my journey in the train and a thunder storm comes up. The flash of lightning, the clap of thunder, and the ensuing jar *assault* the mind. I give attention, and I can not do otherwise. This form of attention is called involuntary attention.

Later on in perfect relaxation the appearance of the conductor, the call of the porter, the exit of passengers, the sight of the station, all successively hold the focus of mind by reason of a natural or acquired *interest* and without any act or effort of will. Such spontaneous attention is known as involuntary.

Voluntary Attention. At length I produce my Bible and proceed to commit to memory a Psalm. All sorts of sights and sounds struggle for recognition, but resolutely I put them all aside until I can repeat my Psalm. This concentration of consciousness under the direction of the will is voluntary attention. The stimulus is internal, supplied from past experience, and excites the mind to *effort* by virtue of its associations, usually social. How can the will influence the mind in arousing attention? It would seem that the will determines the subject upon which the mind shall focus. If, however, there is any clear, settled

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concentration, the subject must develop some interest. The student may by act of will focus his mind upon his lesson, but once brought together, if the lesson develops no interest, no amount of willing can continue upon it that intensified form of consciousness which we call attention.

Importance of Attention. Attention enters into all our mental operations. Attention is involved in clear perception, vivid imagination, distinct feelings and deliberate choice. It is an essential condition of all knowledge and the varied ability of different persons in acquiring knowledge is usually a difference in their power or habit of attention.

The Attention of Childhood. The attention of the child is of the non-voluntary or involuntary kind. The will is not in control. He is at the mercy of external sights and sounds.

He attends to the bright object, the loud noise, the strange sight. The mind moves along the path of least resistance, and centers briefly here and there upon things which have natural value or intrinsic interest. Such is the attention in play.

A teacher of children may secure attention by presenting something which makes a vig-

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orous appeal to the eye, such as colored pictures, drawings, or models; to the ear by means of music, or variation of tone; to natural interest by means of stories with movement and dramatic force. He will assist the child's mind by removing competing objects and by housing him in a separate room or a curtained corner. And finally he will expect prolonged attention.

Attention and Interest. We have seen that while the will can bring the mind and an object together, unless the mind discovers some interest there is no attention. Attention then depends upon interest. Interest is the invariable medium of attention. What is of the greatest interest will command the strictest attention. A teacher can command his pupils' attention only as he can stimulate their interest. A superintendent stood before the school to review the lesson of the day. He produced two apples, one large and fair and the other smaller and less attractive, and placed them upon the table. Every eye was upon him. "Which apple, children, do you prefer?" "The big one," unanimously shouted the younger classes of the school. "Children," said the superintendent, "things are not al-

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ways what they seem. Appearances are frequently deceptive!" And putting his hand upon the apple, large and beautiful in appearance, but which he had previously hollowed out into a mere shell, he easily crushed it to the table. Surprise and disappointment were visible upon every face, and through excited interest and consequent large-eyed attention, the lesson was never forgotten of the fair exterior and the hollow heart.

How to Excite Interest. The soul as well as the body is a living organism. It has in it those forces and feelings which are essential to its development. There is a hunger of the soul as well as a hunger of the body. This feeling of soul-hunger is interest. Just as the sight of tempting food or the odor of a savory dish excites the appetite, so the skilful presentation of suitable materials will stimulate the mental appetite. This feeling of hunger, or appetite, is an attitude of the soul which undoubtedly characterizes every individual. The teacher can count on its presence in every boy and girl, and should make it his business to discover what subjects excite this feeling, or in other words, where his interests lie. Study carefully the individuals of your class and you will find

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that each one, though shy and backward, will manifest this feeling of satisfaction when that subject is presented which is appropriate to his powers of mastication and assimilation.

To appeal intelligently to the pupil and excite his interest the subject must show some point of connection with something in the pupil's personal experience. It should offer some familiar features. The totally new makes no impression, finds no entrance. We are always eager to hear some allusion to our own state, or town, occupation, or favorite author. On the other hand, what is too familiar and simple can not create interest. The mind enjoys the prospect of advancing knowledge. The old is necessary for development, the new for growth. Carefully graded instruction, suited to the pupil's age and condition of life will never fail to interest. If the lessons are so developed that the pupils are constantly challenged to successful effort, and the truth unfolded is a succession of surprises, the lesson will be a delight for teacher and learner. The mind enjoys exercise and achievement. Interest is manifested as long as there is actual accomplishment.

Interest and Adaptation. The great secret

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of interest is adaptation. The subject must bear a close relation to the pupils' doing and thinking. The teacher, to be interesting, must know the contents of the pupils' minds, their stock of ideas and capacities. What he says and does must touch the pupil where he is. For most children the Sunday-school has been too theological, too abstract, too adult. We must reach down to the children before they can reach up to us. Unless we actually reach them, we shall not stimulate a feeling of interest. Without interest there can be no attention. Without attention no lesson of truth, no putting forth of life, no power of purpose, no strength of character.

Interest and Accomplishment. Interest is not merely to amuse. It is to assist the pupil in the gratification of a powerful instinct, the instinct of curiosity. Curiosity is another name for soul appetite, the strong desire to know, to feel, to act. The satisfaction of this desire is attended by a pleasurable feeling. It is experienced in connection with all the various forms of mental activity. There is actual pleasure in seeing, imagining, remembering and willing. It is peculiarly present in the consciousness of overcoming difficulties, solving

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hard problems and discovering hidden truth. This, once felt, will constitute fresh starting-points of interest. A teacher who does not cause in the minds of the pupils any mental activity; who does not direct them to the discovery of new truth, or to the accomplishment of some worthy intellectual or moral attainment, can never succeed. The class hour should be the teacher's opportunity for a trumpet call to achievement. If he knows how to get the class to work, the harder the better, he will never fail to have interest and attention.

Interest and Social Environment. As the social nature develops, the individual faces larger and more remote ends which involve unpleasant and sustained effort. Attention now becomes of the voluntary kind; but it is no less dependent upon interest. One attends to the unpleasant means to achieve the interesting end. The value of this end is usually enforced by the social group of which he is a part. The ideals set up, the pressure applied, the approval desired, in the community or the school or the class, are powerful incentives to a sustained interest. The responsibility to the group, and associated effort in the group may

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be depended upon to maintain interest and attention. The delegation of suitable responsibilities and cooperative tasks in connection with the work of the Sunday-school sometimes succeeds when other methods fail.

An Illustration. One vacation a father took his son of eight years to a well known Chautauqua. The daily program furnished a variety of entertainment and instruction. One day a children's Bible class was announced to meet daily for a week. At the appointed hour the father urged the boy to go. The boy demurred. He said that he had not come to attend Sunday-school. The shady grove, the lake with its bathing and boats were strong counter attractions. But the father insisted, and the boy with leaden feet and tearful eyes made his way to the pavilion. The leader understood both the Bible and boys. He furnished each one with a Bible, a sheet of paper and a pencil, and for an hour there was such a combination of wise questioning, skilful illustration, judicious drill and helpful suggestions concerning the use of their text-book and the recording of results, that the story of Gideon and his men was thoroughly mastered. He explained the subject for the next day, gave printed questions

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to be filled out in part in home study, and presented each with a kodak picture of Gideon's spring taken by a friend. It was over all too soon, and the boy, all enthusiastic over the Bible study, said on the way back to the cottage, "I did not know it would be like that; I want to go every time." And the father, thinking of the sins committed in the name of teaching everywhere, and the pedagogical sinners who stifle the inborn craving for knowledge of God and His Word with methods devitalizing and inhumane, breathed upward a fervent prayer, "Father, forgive us; we know not what we do."

Natural and Artificial Interest. The interest that arises in the contemplation of the thing that feeds the mind and enriches the soul is natural interest. It may with children be an object, or with adults an idea or subject that has various connections. This sort of interest is legitimate and wholesome. Artificial interest is that aroused by indirect means, such as prizes and rewards, which are arbitrarily connected with the things in which interest is desired. Rewards in which all share may be proper. To secure the reward the pupil may seek information about the subject, and thus may develop a perfectly healthy and natural

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interest. At best, however, such devices are of doubtful value. They frequently lead to unseemly rivalry, stimulate the baser feelings, and make more difficult natural interest. The better teacher resorts to artificial interest rarely if at all. The real satisfaction of the hunger of the soul is its own best reward and incentive to effort.

Sympathetic Interest. Interest is essentially feeling. Feeling is contagious. Cheerfulness expressed tends to make others cheerful. The enthusiasm of the teacher is communicated to the class. Genuine interest always spreads. This interest of the teacher must be real. Any feigning of interest is dishonest, and will deceive no one long. The interest in the class can rise no higher than that of the teacher. He can gain this enthusiastic interest by a fresh knowledge of his subject, and by a conviction of the importance and dignity of the work. Attention naturally follows when enthusiastic interest overflows into the souls of others.

Expectant Attention. This is a reaching forward of the mind to the coming event. It is an attitude of watching for more. Continuous voluntary attention depends upon this feeling

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of expectancy. This is secured by a gradual unfolding of the lesson so that each step points the way for the next, or by various methods which furnish a succession of pleasant surprises. The subject in hand will drift every few moments out of the focus of consciousness. The teacher must bring it back again and again, by illustration, discussion, quotation, and drill. There will be progress in the development of the subject, novelty in the treatment of it, and resourcefulness in the fields of history, poetry, science, art, and personal experience, in its correlation and illustration.

Inattention implies a competitor. It is a challenge to combat, not with the pupil but with the rival interest. It is a demand to say something worth while, to create a stimulating social environment, to find the point of contact between the truth and personality of the teacher and the child or youth.

TOPICS FOR STUDY

1. What is personality?
2. How Paul secured attention in Athens.
3. How Jesus secured attention.
4. The doctrine of interest in education.
5. The point of contact in teaching.

VI

ILLUSTRATING AND STORY-TELLING

The art of illustration is indeed a fine art. It is the *sine qua non* of good teaching. To illustrate is to make lustrous or luminous; to make clear or comprehensible through comparisons and examples. Illustrative material is usually stories, parables, similes, and figures of speech.

The Use of Illustration. Illustrative material serves to establish associations and relations between new ideas and those already known and mastered. For this reason the teacher collects and uses illustrations.

Illustration Explained. Our experience is with a world of things—with objects of sense; with coins, sheep, roads, trees, seed, food, and other concrete material. Our knowledge is made up largely of such concrete experiences. Truth, however, is abstract. To understand abstract truth it must be comprehended in terms of the concrete. The teacher brings in the new idea or truth from the dark region of

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unknown knowledge, and illuminates it in the focus of light gathered from the common, every-day, familiar experiences of the pupil.

Dr. H. C. Trumbull quotes an illustration which sets in the light of the familiar the abstract truth of Paul's teaching that we are saved by faith and also by grace: "A man has fallen from the deck of a moving steamer. The captain instantly orders the engines stopped; a boat is lowered; a rope is thrown to the struggling man; the man clutches at the rope; he is saved—saved by the lovingkindness of the captain; saved also by his clutching at the proffered rope."

Importance of Illustration. Good illustration serves many purposes. It aids in securing attention. It sometimes finds its place in the lesson introduction. Illustration sustains attention. It rests the reasoning faculties. It stimulates the imagination, and develops the power of memory. Illustration also arouses conscience. Young and old alike enjoy the simile and illustrative story. The parables of Jesus interest us all, and Bunyan's *Pilgrim's Progress* is alluring to many who would hardly be attracted to a treatise on systematic theology.

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Illustration by Objects. With some forethought and pains objects may be provided and used with great profit. In the lesson regarding the propriety of paying tribute a coin, a coin of Jesus' time if possible, is helpful. A candle with Matt. 5:15, some chaff and wheat, maps, models, diagrams, sketches, pictures, photographs, stereoscopic slides, all are materials which can be employed with excellent effect. The blackboard is found by many indispensable in the illustration of lesson truth.

Illustration by Simile. Here are found the "likes" of scripture. The kingdom of heaven is like a man seeking pearls; is like unto a net; is like unto a treasure; is like leaven; is like a grain of mustard seed. These similes all shine upon the concept "kingdom" and make it lustrous and clear. The ungodly are like the "chaff," light and worthless. The parable is an effective illustration based upon resemblance. Matthew states that Jesus spoke unto the multitude in parables, "and without a parable spoke he not unto them."

The anecdote illuminates truth if it is brief, incisive, and is of plain application. A story "lugged in" more often obscures than illustrates truth. A young woman compared the

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daily trials of life to the acids used by the photographer. As the acids bring out the likeness on the exposed photographic plate, so the trials and conflicts of life bring out in the life the likeness of Christ. Original incidents are better than those ready made. Good illustrations overused become hackneyed and should be relegated to the museum of antiquities.

Stories. A story is a narrative of a typical experience. It may be the experience of a person, an animal or an event. It may be an experience present or past. Life is enriched by experience. The greater the real experience of an individual, the larger and fuller is his life. The largest and best life is the end of education. Much that we cannot know by actual contact with the senses, we can experience by description or narration. Much valuable experience is acquired in this way.

Characteristics of Stories. Stories for children should possess universal elements. Individual experiences impossible to others are not interesting or valuable. They must have elements of common experience. Description of places and historical events are valuable. Good stories furnish centers for the organiza-

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tion of experience, a medium for the development of a vocabulary, a means of cultivating correct feelings, and the cultivating of the social spirit. Such stories must be universal in their appeal, description of situations suited to the development of the moral judgment and the social consciousness.

Best Stories. The stories of the Bible stand at the head of the list. They possess the universal elements and make the moral appeal. They are numerous. Begin with the stories of Abraham, Jacob, Joseph, Moses, Joshua, Ruth, Ezra, Esther, and others that stand out on the scripture pages, and extend to those less well known. The stories lying at the foundation of our best profane literature come next. Stories of children usually make an appeal. Animal stories find a point of contact. Stories with an element of mystery, of fancy, of repetition, are eagerly listened to.

The Telling of Stories. The teacher should know the story well and be able to tell it fluently. The stories should move along naturally without gaps or hesitation. They should abound with action, gesture, facial expression and voice modulation. They should make a strong appeal to the imagination. Let the

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characters talk. Utilize rhythm and repetition in recurring stages of the narrative. Stories well selected and well told in simple idiomatic English are the sure foundation of knowledge of biblical and literary facts, and correct expression. Assignment of oft repeated stories to be told before the class by the children themselves has wonderful value in expressional ability and self-command. Consider well the story of the Christ child and its value for religion and Christian culture.

TOPICS FOR STUDY

1. The recorded parables of Jesus.
2. The metaphors in Matthew.
3. The use of the blackboard.
4. The educational value of fables.
5. Old stories in English literature.
6. Characteristics of a good illustration.
7. The best ten stories in the Bible.

VII

THE RECITATION

Perhaps the most used method of conducting a class is the recitation method. In what we call the recitation, the teacher comes into close contact with the pupil in the question and answer.

The Aims of the Recitation. The recitation may be used to test the knowledge of the student. It deals with ground previously covered and leads up to the new lesson. It is used to test the extent of the pupil's preparation of the assignment. This is important that he may know the gaps in the pupil's knowledge requiring further explanation. The recitation may be used for teaching. By this we mean necessary explanation, emphasizing significant facts, giving time to correlation, and any other steps in the teaching process. The aim of the recitation may be drill. Drill is repetition that skill may be developed.

The Art of Questioning. In the recitation method of teaching much depends upon the

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skill of the teacher in the art of asking questions. The answers of one teacher are interesting and stimulating to thought and inquiry; those of another teacher deadening. The former understands the few fundamental principles underlying questioning in teaching.

Mastery of Subject. The teacher must know his subject thoroughly. He will not need the printed page to suggest the question. A teacher who asks the question in the words of the book is a teacher twice dead. The following illustration of this sort of questions is from Dr. George H. Betts in his little book on the Recitation:

Q. On a morning late in November, what did the Pilgrims do?

A. They sighted Cape Cod.

Q. Two days later, where did the Mayflower come to anchor?

A. In Provincetown Harbor.

Q. While the Mayflower remained at anchor, what did Captain Standish and a boat load of men do?

A. They went to explore.

Q. On the shore of Plymouth harbor what is there lying?

A. A granite boulder.

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Such questions following the words of the book, spell mental indolence and inefficiency. A list of questions may be prepared in advance original and vitalizing. This list if carefully prepared will provide for free expression on the part of the pupil, and will prevent the discussions from becoming desultory.

Continuity. The questions should present logical unity. They should be related to bring out the successive steps in the assignment or discussion. Such questions develop the lesson in the mind of the student as a logical whole. This is an aid to the reason and to the memory.

Clearness. This involves questions free from obscurity in wording, suited to the mind of the pupil and reasonably short. The question must be readily grasped. A double or multiple question, or an indefinite question would be a faulty question. Questions which can be answered by "yes" or "no" as a rule should be avoided. "Pumping" questions are vicious. If a teacher states his question clearly, the answers are more likely to come clearly, and the teacher will find it unnecessary to repeat the answers. Teachers who habitually repeat the answers of the student conduct a

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slovenly recitation. The questions are poor and the answers poorer.

Topical Recitation. This method is useful with the classes composed of young people. It follows an outline or analysis, the various steps taken by different members of the class. The topical recitation teaches the pupils to decide what facts are significant and to arrange them in logical sequence. It teaches them to recite independently of questions and induces freedom of thought and expression.

Reports. Pupils who have access to libraries may be encouraged to bring in reports of what they have read in sources related to the lesson. Such supplementary material adds to a larger treatment of the subject under discussion, and suggests lines of study which may be followed at a later time.

Group Discussion Method. This method follows an outline which presupposes careful reading and study. The teacher presides at the recitation hour. Each pupil makes his own contribution to the discussion of the topic of the hour. Full freedom prevails. Each suggests his individual convictions as to the interpretation or the application of the text. The spirit of thoughtful inquiry is present.

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Dogmatism is conspicuously absent. This thought-provoking method of investigating the scriptures has much to commend it to mature students, especially those who have the spirit of thorough-going study. The teacher guides the program and makes his contribution in turn as the others.

Measure of the Method. A method is measured by its success. The objective is always the apprehension and assimilation of truth. One teacher will excel with one method, another with another method. The measure of the teacher is his ability to build knowledge and truth into his pupils by a method which he finds best suited to his peculiar ability coming into contact with ordinary pupils.

TOPICS FOR STUDY

1. Write out ten suitable questions for a lesson on the Woman at the Well.
2. Prepare five topics for study for a lesson on Saul Chosen King.
3. The Sunday-school an educational institution.
4. The value of verbatim recitation.
5. The use of note-books.

VIII

MEMORY

With perception as the first stage of knowledge we proceed in this and successive chapters to consider memory, imagination, and thought.

Mental Images. As I close my eyes there appear in my mind images of objects familiar to me in boyhood days. Several years have passed since I actually saw them, but pictures of the old home, with the great overspreading elm, the barn and orchard near-by, the little white schoolhouse down the road, and the woods and hills farther on, all revive before me, and I live again in the world of yesterday. Soon these scenes fade and other views—the old church, the cemetery—and dim likenesses of old friends, take their place. The mind is a picture gallery, or a panorama of the past.

Memory. This power of image-making is a most significant function. To it are closely related memory, imagination and also thought.

In the presence of an object, in the act of

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perception or observation one forms a percept. When the object is removed there is a picture of the object or image. Image has been defined as the form in which the percept appears after the object is removed. As compared with the percept the image is less vivid, less definite and less enduring.

Every clear percept has its image somewhere in the mind. In our mental experience the images recur, and give place one to another in our attention. An image may be absent from consciousness for a day or a year, but it may be recalled and made the object of attention. The power by which the mind retains and recalls its images connected with past experiences is memory.

Importance of Memory. While perception is the great source of knowledge, perception is always in the present. To live constantly in the present instant would be to live by impulse and instinct. We should be helpless and worthless creatures of the moment. But the human mind has been given the power to reach both ways from this present moment—backward by the memory into a broad expanse of time which we call the past, and forward through the imagination almost without limit into what we

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name the future. How one lives in the present, or how he plans to live in the future, depends almost altogether on his memory of the past. By this wonderful power of the mind the teacher can take important truths and principles and make them a part of this controlling past.

Retention. Memory has been defined as the activity of the mind in retaining and reviving its percepts or sense impressions. It is a revival of a past experience after it has once dropped from consciousness. The mind is larger than consciousness. Psychologists speak of subconsciousness as a region of the mind into which our images or ideas sink and are retained. Just how they are retained we do not know, but they leave such traces of themselves in the ever-changing organization of the mind that when an element of our previous experience comes into consciousness we recognize it. Some think that *every experience is retained*. Others believe that *many disappear forever*. But much more than we think is permanently hidden deep in the recesses of the mind and *only needs the appropriate association or stimulus to bring it forth*. As a matter of fact, long lost incidents occasionally revive in the

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mind with startling freshness and power, some to our dismay and others to our delight.

Conditions of Retention. Of the processes involved in memory, we may consider retention and recall. The retention of images associated with experiences depends upon a strong original impression. The strength of impression is due to:

1. **Attention.** Experiences involving attention of the involuntary kind, such as bright colors, loud sound and pungent odors, produce retentive images. Objects or ideas of absorbing interest hold fast the attention and thus deepen the impression.

2. **Vividness.** Living things, moving objects, vivid descriptions, colorful word painting, dramatic presentation, are likely to make strong impression.

3. **Repetition.** The more frequently our impression is repeated the more enduring will be the image. The most of our mental images are of things we have frequently seen, or of events which have repeatedly occurred in our experience. In our emphasis of the importance of interest, we should not depreciate the value of drills and reviews.

4. **Emotional association.** If an occurrence

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is accompanied by strong feeling, the impression is deeper and the images more resistant in the mind. The events of early childhood are permanent possessions because the experiences of that kind are commonly accompanied by such feelings as wonder, delight and awe. One reading was sufficient to retain considerable sections of the book of Revelation, in the case of a child whose wonder was greatly excited by the descriptions of strange beasts and unusual situations. The emotion of pity aroused in the recital of the life of Joseph makes the details of the story the abiding possession of the mind. It is doubtless true to the element of feeling that rhythmic exercises persist in the mind. If pleasurable feelings can be awakened in the study of truth, the chances of its lasting retention are many-fold increased.

Recollection. To recall is given the name recollection, which is the process of bringing back to consciousness the ideas once there. The laws which govern in recollection are the laws of association. It seems that no idea or fact of knowledge can exist in the mind in isolation. It must exist in conjunction with other ideas. The presence of one idea in the mind calls up others connected with it. The book on

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the table recalls the friends who gave it to me. Each friend in turn is associated with various experiences and events. Reverie or day-dreaming reveals how images or ideas are associated in trains of thought. Each idea has various associates. To recall an idea one must have one of these associates. This may be suggested by the preceding associate or a sensation.

The various kinds of association are:

1. Association by contiguity: I see a man and recall the place where I first met him, the post-office. The thought of Chattanooga brings up Lookout Mountain; New York the Brooklyn Bridge; Palestine the Dead Sea. Things that lie near each other in space are easily associated. Events that occur near together in time are connected. When one is recalled the other appears in consciousness.

2. By similarity. The thought of New York may suggest also London. The Dead Sea may recall Great Salt Lake, Palestine New Hampshire, the statesmanship of Gladstone the statesmanship of Isaiah. Association by similarity brings experiences together which are far apart in space and time. Association by contiguity is more mechanical than association by resemblance. By the application of the lat-

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ter principle classifications are made and general ideas are formed which are of great service to mental economy. Great groups of related material may be thus connected. The teacher out of a thorough preparation can establish these relations of similarity so that the great facts of Biblical history, literature and experience may be not only in the mind, but may when bidden appear in consciousness and be at our service.

3. By contrast. An impression, object, or event generally suggests the image of its opposite. Light suggests darkness, weakness suggests strength. The reign of David is associated with the reign of Saul by the principle of contiguity; the character of David is associated with the character of Saul by the principle of contrast. We may point out that Moses was great in his ability to conceive and inaugurate, Joshua in his power to execute, that Isaiah found his sphere as a court preacher, Jonah as an itinerant evangelist. The boastful words of Nebuchadnezzar, "Is not this great Babylon that I have built by the might of my power and for the honor of my majesty?" recall his real weakness and ensuing abasement. The emphasis which Amos puts

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upon divine justice suggests Hosea's emphasis upon divine love.

These are the laws of association upon which recollection depends. In so far as so-called memory systems employ these fundamental principles of association they are useful; in imposing upon the mind connections which are arbitrary, mechanical or artificial, they are positively injurious.

In addition to association as a factor of efficient recall the attitude of the individual might be mentioned. The preacher, the lawyer, the doctor, will recall from an address or a book according to his attitude growing out of his relation to the address or book as a professional man. Facts and arguments are more easily recalled if they support a cause in which we are much interested. The merchant will recall market quotations accurately and easily. The problem of the teacher has ever been to establish attitudes, or where they are already established to take advantage of them.

Teaching Suggestions. There is a great difference in memory capacity. It is explained largely in the difference of recording and correlating the facts. Poor memory is frequently a result of poor teaching. A teacher will find

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that good memory and effective recall will depend upon the following:

1. Clear perception. What is imperfectly apprehended can not be accurately recalled. Help your pupils to observe closely, read carefully, note and record accurately. Cultivate clearness and conciseness in the presentation. Avoid vague, hazy, general statement. Teach children how to study, and in assigning a lesson, point out what is especially important.

2. Living interest. Use objects and illustrations plentifully. Employ a lively, interested manner in teaching. Interest your pupils and they will remember you and what you teach.

3. Visualizing power. This is the power by which the visual image of an object or an occurrence is retained in the mind in all its details. It is the ability to see things when they are absent. Some possess this power to a high degree. They retain the visual image of a paragraph or a page, and to repeat it is only a matter of rereading the words of the mental picture. Help the pupils to dwell upon the details of the Bible scenes and stories until the mental picture is so full of color and life that they seem almost a part of their actual experience.

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4. Repetition. Intensify the image, deepen the impression of the most important items by intelligent repetition. The periods in the life of Christ and the leading events in each period must be drilled into the mind to render them permanently useful elements of knowledge. The repetition that is associated with rhythm is very pleasing to children. Rhythm is a fundamental law of expression, and is the peculiar language of emotion. Even where the meaning is little comprehended children readily learn by repetition what is expressed in rhythmical form—poetry and song.

5. Correlation. Associate the new fact with others. Employ the principle of association by similarity as far as possible. Establish thought-connections between it and other knowledge. This requires reflection and real effort. Emphasize relations and organize all new material. Knit the new fact into the fabric of knowledge. Seek continually in lesson preparation for natural lines of association of ideas.

To insure right memory habits do not attempt too much. Memory work requires time. Overloading the memory with facts without taking suitable time to correlate them is to abuse the memory. A careful observance of

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God's laws of memory, which are written in the mind of every person, will make teaching a delight, and pupils with full and ready minds will rise up and call you blessed.

The Memory Period. It is a matter of observation that mental powers mature in succession. The memory period is between the ages of six and twelve. The senses are very active, the feelings strong. Impressions are deep and while the child makes little effort to classify his experiences, and the law of association by similarity operates but slightly, association by contiguity is all-important. During this period the possibilities of verbal memory are great. Whole chapters are learned with little effort. What would be a heroic task for the adult, to whom the laws of similarity appeal so strongly and whose mental processes are largely rational, is an easy matter for the child. This is the period when vocabularies, simple definition, leading data in geography, and focal dates in history and choice selections from the best literature, should be permanently lodged in the mind. These things may be learned by heart if only imperfectly understood. It is foolish to say that nothing should be learned which is not fully apprehended. Hang the

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pictures on the wall when they may be had for the asking. There will be opportunity to know their rich, full meaning in the strength of later unfolding mental processes when the mind deals them out to us more sparingly and at great price. The parent and Sunday-school teacher may wisely cooperate in storing the child-mind with suitable passages from the Bible and the great hymns of the church. This material carefully graded and explained will find easy lodgment in the mind, constituting in after years a source of power for service, and a comfort and delight in the days, and perchance the ages, yet to come.

TOPICS FOR STUDY

1. The uses of reviews.
2. Concentration and remembering.
3. The value of cramming.
4. Memory systems.
5. Doing and remembering. James 1:23-25.

IX

THE PROJECT METHOD

Among the later contributions to the art of education is the so-called project. The project is a body of thought brought to bear upon an important center of practical knowledge with a definite aim. It is the solution in advance of a practical problem. It involves also the impulse to execute the enterprise conceived in advance as a desirable objective. It is the working out in miniature of real enterprises.

Examples of Projects. Projects are agencies by which the world's business is carried on. They may be limited or they may be large and complete. The latter are the Muscles Shoals Project, the building of the City of Washington, the Roosevelt Dam, Resumption of Specie Payments. Some projects are in operation at present; others may have occurred in the past, but with important lessons for the present. The building of the Erie Canal is a project of the past that has important present implications. Other examples are the Building of the

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Brooklyn Bridge, the National Trails Road, the Purchase of Louisiana.

Value of the Project. The value lies in the rescue of the learning process from the realm of the abstract. The project makes its appeal to pupils by reason of its practical nature, its concern with the business of life. Its value lies also in gradual apprehension that facts are interrelated. It is seen clearly that no fact is isolated. Facts are combined into units, and units make up larger units, and these with larger units until we reach a universe. This lesson of seeing each thing in its relations is one of the greatest importance. Its value appears also in its appeal to the will. It illustrates the dynamic power of thought in the realm of practical action.

Projects in Biblical Study. This method carried over into Biblical study has important results. The projects are past enterprises, but possess lessons of present value. The project of Provisioning a Nation by Joseph in Egypt is an example. A nation and its relation to food supply is a unit of large practical value leading into facts and problems of geography, commerce, and transportation. Egypt and its national history, its agriculture and civiliza-

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tion is a related unit. Egypt's prosperity and its irrigation system; the irrigation in the American desert; the Assuan Dam, may be unit number three. The political administration of Egypt compared with ancient Persia and modern Italy; the political economy and financial administration, including provisions for storage of grain in anticipation of shortage, suggest a unit. The religion of Egypt, the religion of Joseph, the influence and interpretation of dreams is an element in the project, together with the importance of character based upon religion and its qualification for public office, complete a series of units which make up the larger project. In this project the moral and religious element stands out clear and justifies its use in the Sunday-school.

Building of the Temple. The great enterprise of the Erection of Solomon's Temple would constitute a complete project of great importance for group study. The careful working out of this project would put the student at the center of the religious thought and ritualism of the Hebrews at the height of its development. The great problem is the construction of a place of worship which will express adequately the great conception of the

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Jewish religion. The outline of related units might run somewhat as follows:

The distinctive ideas of the Jewish religion.

Their expression in an elaborate ceremonialism.

The tabernacle, its construction, use, and present location.

The need of a new place of worship.

Its desirable architectural characteristics.

Selection of builder.

The securing of necessary means. Methods of raising money for religious purposes.

The importation of materials. Political and industrial considerations.

The classes of workmen required. Their selection and training.

The labor problem and its solution.

The dedicatory services.

This project takes the student through the different steps and processes of a great piece of work. The student will meet with many problems involved in its construction. The problems are political, administrative, economic, industrial, and religious. The solution of these problems in their turn contributes to the accomplishment of a great religious enterprise.

THE PROJECT METHOD

The Psalter. A project of another kind is the production of a great hymnal for use in the temple worship. The following outline may be suggestive. Other steps may be introduced as the study proceeds, or with advanced students:

Hebrew worship compared with heathen worship.

The element of praise in worship.

Greek and Latin hymns.

Worship in the temple service.

Hebrew poetry.

Instrumentation in religious worship.

The moral and religious ideals to be expressed in songs of worship.

Religious experiences celebrated in collective song.

The music program in the public congregation.

Leadership in the service of song.

An existing collection and its enlargement.

The human and the divine elements in the composition.

Each question suggests a step in the construction of a Hebrew song book. They would lead a long way into a knowledge and appreciation of Hebrew music, its form, its composition, its use, its ideas, and its aid, to worship.

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Other Projects. Among many other projects suitable for use in the Sunday-school might be mentioned: Paul's Missionary Journeys, The Construction of the Tabernacle, The Migration from Egypt into Canaan, the Book of Romans, The Return of Ezra, The Conquest of Gideon, The Book of Galatians, The Founding of the Early Christian Church, and the Building up of the Church in Greece. The books and recorded events of the Bible grew out of real situations. The narratives, philosophy, oratory, the events generally had to do with the practical working out of the great project or enterprise of founding and promoting the Kingdom of God on earth.

TOPICS FOR STUDY

1. The correlation of ideas.
2. Three projects in colonial history.
3. Three unfinished projects in the development of our western country.
4. Project plan of teaching two lessons in current quarter.

X

TEACHING SUGGESTIONS

Methods of teaching are many. There are methods for special groups, and methods for special occasions. But the methods of the best teachers can not be slavishly followed. They frequently must be worked over and adapted to the particular situation. A growing teacher is always alert to teaching suggestions.

Individuality Must Be Considered. Important as the study of psychology and child study is, it is a mistake to suppose that a knowledge of these branches will insure good teaching. Any science is primarily general. It seeks the discovery and statement of general truths. The generalizations of child-study are important and useful. Pupils are seen to pass through certain well-defined stages and to possess certain characteristics, but a teacher must deal with individuals.

In actual experience each pupil seems to be an exception to all the rules. He is a unit by himself. The average child or normal pupil

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described in the books is not present. Child-study and the study of methods therefore are only a part of the preparation to the actual contact with real pupils.

The Sunday-school teacher will need to make careful study of each individual child. There is something that attaches to each one which constitutes individuality. Each one is unique. Each pupil must be studied as a separate problem, and requires a separate treatment. It is impossible therefore to succeed in trying to adapt truth to a class as a whole without knowing intimately the individual units.

Size of Classes. In order to reach the individual the class must be small. Adults seem to thrive in larger classes. With adults there is the enthusiasm of members, and the cohesive power of organization. But with younger pupils the small class—six or eight in number—should be the rule. In small classes the teacher can know each pupil as a friend, and secure in each those habits of thinking, feeling, and doing which each most needs. The personal touch is all-important in leading to a life of faith and love. It is the influence that comes from personal contact that leads to spiritual life and growth.

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The Point of Contact. This expression is used to indicate the point at which the pupil's experience and the truth he is to learn come together. Really to know anything is to know it through personal experience. In personal experience there must be activity of some kind. Activity in the pupil is the law of mental and spiritual growth. To secure this activity the teacher must begin on the plane of the pupil's living. He must commence in his teaching where the pupil touches life in concrete and objective experience. He must try to get the pupil's view-point. At this point of contact the teacher will begin his instruction.

Patterson DuBois enunciates and applies this principle. A teacher was unexpectedly asked to teach a class of frisky boys. The lesson was on the Golden Rule. He found the point of contact with an ivory foot-rule, and from their knowledge and curiosity he led them to the Golden Rule. As he well says, "Golden texts, theological doctrines, ethical abstractions, taken in themselves, would have been hurled at these bright minds in vain; but the contact with a tangible rule such as a boy would use, or, at all events enjoys handling, was the successful departure for his spiritual

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instruction. The lesson developed naturally from the material to the moral rule."

The Blacking Box. Elizabeth Harrison tells of another teacher in a mission school who found the point of contact with a class of "toughs" in the blacking-box which one of the boys had. He was about to precipitate a row by using it on another boy's nose. But from the box the teacher led the class on to the interesting facts of lumber manufacture and of logging camps, from the nails to the mining and working of ore. And after reaching the mysterious world beyond their knowledge she secured in them a feeling of reverence and "built up in them an altar to the unknown God, which altar was necessary before the God of righteousness and of mercy and love could be preached unto them."

The Salvation Army. It is well known that "the Salvation Army reaches the outcasts of the slums not by a map of Palestine and the Catechism, but through that which is common in their experience—noise and racket, the bass drum and the brass horn." A study of the teaching of Jesus shows the importance of this principle. In His parables He began on the plane of His hearers' experience, and pro-

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ceeded into the realm of the most exalted spiritual truth.

The Use of the Blackboard. The use of the blackboard in teaching depends upon the principle that the eye is one of the chief senses in the acquisition of knowledge. For most persons visual images are more natural than auditory images. What can be imaged is more likely to be retained. Children need the use of this method; adults are fond of it. Teachers use it constantly in the public schools.

The blackboard is not so much for the display of artistic talent, for carefully drawn pictures of landscapes, ships, trees, crosses, and anchors, but for work done rapidly in the presence of the school or class. The superintendent will find it a pleasure to use it in the lesson review. The lesson can be usually reduced to five or six words giving the very gist. These words printed in bold type may be the pegs on which to hang the lessons of truth. It is not easy at first to talk and draw at the same time, but practise beforehand will give confidence and skill.

Some teachers find a small board useful for class work. It is indispensable for analyses, tabulations, drills and reviews. The use of the

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blackboard never fails to secure attention; it stimulates the imagination and strengthens the memory. To omit its use is to neglect one of the greatest aids in imparting truth.

The Teaching of Missions. The teaching of missions is perhaps one of the most important problems which the modern church has to face. And it is in the Sunday-school—the church's most progressive organization—that this work should be persistently and systematically carried on. If it is true that a very large percentage of church members are the product of the Sunday-school, how important it is that they should be fired with missionary zeal when their hearts are most receptive and their minds most unprejudiced and open to truth.

The teaching of missions may be a part of the work with every class. In doing this there must be regard to the law of the grade. Young children are interested in the adventures of pioneer missionaries. Suitable stories are available in book form which may be worked into the regular lessons, or told on stated occasions. Pupils between the ages of twelve and eighteen appreciate missionary biography. The sacrifice and toil of the great missionaries make a strong appeal to those of this age.

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With the maturity of later years comes the climax of missionary teaching. The altruistic principles of the gospel may reach their final expression in lives consecrated to missionary work. The call can be made now for volunteers to the mission field. Prayer circles can be organized which will stimulate interest in the work. Classes may be formed for the study of the field and for determining the most pressing needs and the way in which they should be met.

Missions in General Exercise. Missions may be taught in a general exercise once a month before the school. Much can be done by a conscientious missionary superintendent who will take time for careful planning and preparation. She may take advantage of anniversaries of events in the lives of great missionaries and give short sketches of their work. Missionary maps may be displayed, and our denominational stations located. At another time the personnel of a station may be stated, and an effort made to acquaint the school with their history and work. She may use the time to encourage missionary reading by referring to general and denominational current events. Missionaries on furlough are frequently avail-

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able for addresses. Curios and posters are useful. A missionary scripture reading would be suitable. Special collections for purposes carefully explained in advance should not be forgotten. Quarterly or annual reports of the money raised or work accomplished will stimulate interest. There is a wealth of material to make Missionary Sunday profitable if one will use it.

Missions in Education. There is scarcely any study in the whole curriculum from which a broader intellectual training may be derived than the study of missions. It includes a knowledge of the common branches of learning, geography, literature, language, customs, institutions, government, and religion. It leads to a knowledge of our duty to our neighbors, to our city, to our state and nation, and to the whole world. It investigates the principles of sacrifice and service, of altruism in its most noble form. It brings us into contact with all the nations of all times, with the different grades of civilization and the formation of institutions. It is a study without which no education, however broad in other lines, is complete. Every earnest and thoughtful Christian can not but see the importance of study.

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ing a subject which embraces so much and leads to a true Christian culture.

Teaching of Temperance. Temperance instruction is an important part of the Sunday-school teacher's work. It may be introduced at any time, but comes in for special emphasis on the particular days set apart for the quarterly temperance lessons. To succeed the teachers must make special preparation. Fresh material must be introduced to keep up interest. This material must be facts. General statements on the evils of various kinds of intemperance will fail to hold the attention. These facts may be exhibited on charts. Information may be imparted in this way comparing money spent on tobacco in the United States with that spent on foreign missions, on education or on the navy. Other charts might show the effect of cigarets upon the human body, or how their use affects the mind of students. Give the facts regarding the use and effects of drugs. The importance of vigilance and energetic action in the enforcement of the Eighteenth Amendment should be dwelt upon in various ways. With the older classes give the facts regarding the results of impurity—the white slave traffic, the divorce evil. Dis-

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cuss the question of temperance in its larger aspect of personal self-control and moderation in all things, even those that are legitimate. Collect the teachings of Scripture, in certain books, on the subject, or the teachings of Christ or of Paul.

It will be found that facts of near-by places and of recent occurrence are worth more than those of other countries or of past history. A temperance rule of the shop in your native town, or the testimony of a leading order or teacher in the neighborhood is of the greatest importance. It will be well to verify your facts and figures and be accurate and particular.

Topics suggested by the above may be assigned for home study to pupils in the upper classes. Organize them against the leading forms of intemperance.

The teaching of temperance will be very interesting and effective if it is definite. Do not preach, but give facts and let the facts preach their own truths.

Biblical Geography. Bible facts as well as historical events, to be well understood, must be localized. Sacred history has been too long suspended in mid-air. It should be pinned to the earth. Ignorance in regard to the facts

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of the Bible has often been due to neglect of the study of the geography of the Bible. To many Sunday-school pupils Bible stories are not real. The personalities do not stand out as vivid characters, simply because the background of the picture is lacking. A short time ago, a lady en route to the Holy Land was heard inquiring of a minister who had made the trip before, if he could tell her how far Jerusalem was from Palestine. Such ignorance is inexcusable, as well as embarrassing. Pupils who are old enough to study geography during the week, are surely old enough to understand a little Bible geography on Sunday. Every pupil in the junior department should be quite thoroughly familiar with the map of Palestine; and should be able to locate its chief bodies of water, its mountains, and its cities. The feeding of Elijah, the death of Saul, the feeding of the five thousand, the transfiguration, the home of Lazarus and his sisters, should suggest instantly to the pupil places upon the map.

Every Sunday-school should have good wall maps, and should use them every Sunday. There should be small outline maps to be traced and filled in by the younger pupils.

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Older pupils can make their own outlines, and fill in the details as the lessons progress from week to week. This work will be of lasting benefit. To pupils thus trained, Mount Carmel will stand out as a great landmark two-thirds the distance from north to south on the west and directly opposite the Sea of Galilee. The location of Jerusalem a little west of the northern end of the Dead Sea is firmly fixed in the mind. The journey of Jesus from Nazareth to Jerusalem is made real. A study of contour maps is also very valuable. Then will the pupil understand why Christ was thirsty when He arrived at the well of Samaria. Then also will he begin to understand why Jesus removed from Nazareth to Capernaum.

Importance of Drills. Impressions whether weak or strong may be greatly strengthened by repetition. By repetition we do not mean a mere going over of the same words, but a conscious and attentive repeating of the truths we wish to retain. In studying the life of Paul the account of his conversion; the principal cities visited on his three missionary journeys; the place and purpose of writing each epistle, should become the valued possession of every pupil. The importance of repetition is

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shown by Christ in His method of work. Three times to Peter He said, "Simon, son of Jonas, lovest thou me?" Could Peter ever forget that?

Reviews. It is only the incompetent teacher who dreads review Sunday. Every Sunday should be review Sunday. The motto of a thorough teacher is Review, Review. Reviewing not only shows what the pupil has learned, but what the teacher has taught, and also serves to bring before teacher and pupil what has been learned and taught in a new light or new view. Successful Sunday-school teaching depends upon successful reviews.

A skilful teacher will use various methods in review work, according to the age and training of the pupils in the class. One way is to choose sides as in a spelling match. Another good way is to have review questions written on slips of paper, distribute them evenly among the members of the class, then let them ask the questions one to another, the slips going to the pupils who successfully answer them. At the close the one having the most slips wins. A half hour thus spent is attended with pleasure as well as profit.

Examinations. Examinations in the Sun-

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day-school are just as valuable as examinations in the secular school. Oral ones may be used, but the teacher is likely to talk too much. A class that has done faithful work for three months, and has had oral reviews, is usually not unwilling to take a written examination. In this way each pupil has a chance to answer all the questions. It is only fair that a class should have something definite and tangible to show for faithful work. The papers should be corrected by the teacher and handed back to the pupils. Only those teachers who have tried written work know of the interest that it will create. Tested truth is real truth and abiding truth.

TOPICS FOR STUDY

1. Point of contact in lesson on the Prodigal Son.
2. Teaching missions by an exhibit.
3. Biblical Geography made interesting.
4. Concert drills.
5. The model teacher.

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